October

UNITY

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In this issue

Judas
by Charles Fillmore

Do We Control Our Destiny
by Alberta Flanders

A magazine devoted to Christian healing

HEALING THOUGHT

At 9 p. m. each day, close your eyes and repeat for fifteen minutes silently, and try to realize spiritually, this Healing Thought:

By the grace of God through Christ Jesus, I am made whole

PROSPERITY THOUGHT

At 12 noon each day, repeat, for fifteen minutes, audibly and then silently this Prosperity Thought:

By the grace of God through Christ Jesus, I am prospered

These statements are to be used from

October 20 to November 19

For further explanation of these thoughts turn to page 68

UNITY

Devoted to Christian Healing

CHARLES FILLMORE, *Editor*
GEORGE E. CARPENTER, *Associate Editor*

NRA MEMBER U.S. WE DO OUR PART

VOL. 79 KANSAS CITY, MO., OCTOBER, 1933 NO. 4

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Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879.
Accepted for mailing at special rate of postage, provided for in section 1103, act of October 3, 1917, authorized October 28, 1922.

15 cents a copy; $1.50 a year

JUDAS

By CHARLES FILLMORE

THE LEAST UNDERSTOOD of all of the Scripture is that part of the history of Jesus Christ that pertains to His betrayal by Judas; and especially is this true of the character of Judas. The popular teaching is that Judas was a bad man, and he has been universally condemned. In this universal condemnation, the fact that Jesus did not condemn him is overlooked. Jesus seemed to be almost an accessory to the crime of Judas; the text states that "Satan" entered into Judas when he dipped his hand in the dish with that of Jesus. It seemed to have been appointed beforehand that Judas should, at a certain stage in the process of Jesus' unfoldment, betray Him; and this has been misunderstood because the history of Jesus has not been properly interpreted as the unfoldment of a soul.

Read thus as the mere history of a man who chose twelve men for His disciples, the disloyalty of Judas cannot be explained. The only interpretation that can be given logically, and with truth, is that which all mystics and all true spiritual teachers give—that these twelve disciples of Jesus Christ represent the birth and development of the twelve faculties in the mind of every man. Some of these disciples represent spiritual, others mental, others physical faculties. Judas represents the controlling identity or ego of the sex nature in man.

Judas is king of the flesh; and, as king of the flesh, has dominion over those forces and functions that make the body. By virtue of his nature, Judas is selfish. Appropriation of food is the first step in the growth of the protoplasmic cell. The same appropriative tendency draws things to man. Acquisitiveness is necessary to the building and sustenance of the body,

and we could not build this body temple unless we had the ability to go out into that land of promise (elemental substance) and possess it. But that identity of self, that so-called Judas, must, if he would build and sustain the body, know and understand the law of unselfish possession.

There is a universal law of substance, as there is a universal law of mind; as there is a universal law of Spirit. Your body is under a law fixed in Divine Mind, and you, as an individual, adjust yourself to that law. Then it is through the presiding genius, or the presiding ego in your body, that you bring about this adjustment. Jesus Christ was developing all His faculties and through them gaining the mastery of His body. He is our example, a demonstration of what the full-orbed or full-rounded man might be; and every one of His powers was brought forth and raised to spiritual consciousness—with the possible exception of this one, Judas, who as He said had a "devil," or adverse state of consciousness.

If we all knew this Scripture in its esoteric or hidden aspect, we would see at once that there are twelve thrones in our body temple; and, according to Jesus, twelve personal egos in authority; that they are real beings; that they live, move, and have consciousness in us, and when we enter into the deeper soul processes or regeneration, these faculties appear to us individualized, just as represented in the life of Jesus and His twelve disciples. "Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." We all have not yet attained to the stature of the Christ; but, as Paul says, "the prize of the high calling" must be attained before we can graduate from this natural school of life. And, to do this, we must study; we must know, as Jesus knew—we must understand man in his fullness; we must get into our spiritual nature, and, through that spiritual nature,

bring forth these powers in right relation with Divine Mind.

JESUS "called unto him his twelve disciples." He discerned that He had these powers, also that they must be brought to expression, recognized and directed. In this development of yourself in regeneration you will probably very early in your experience find a very active disciple in your body who is the invisible and unknown cause of many ills. This disciple, or body function, is physically named the sex nature. But that is his most external function. Sex is the outer expression of the generative life that sustains the body. The soul and body are as male and female, and there is a union within that must be quickened and brought into right relation with divine law before the spiritual body can be formed. The selfishness of Judas is in the sex function working independently of the divine law. In the regeneration this work is turned within and an entirely new process of body building is begun.

Judas is not by nature evil—he has developed the outer to the exclusion of the inner, and thus wasted his substance in sensation. He has sold his birthright for a mess of pottage. He is represented in the parables of Jesus as the Prodigal Son, who draws his inheritance from Divine Mind, goes into a far country and wastes it in riotous living, or sense consciousness. When his substance is dissipated and he is kicked out of that country by its inhabitants he then turns around and goes back to the Father's house, to replenish his supply.

The life of the body has its primal origin in Spirit, and its existence is cut short unless it is fed on the word or thought of God. Jesus said, "Man doth not live by bread only, but by everything that proceedeth out of the mouth of Jehovah doth man live." This inner spiritual life and substance is presided over by the Christ, the spiritual I AM. There is also another source of combined substance and life for the temporal body, "bread," or the food we eat from day to day.

There is a dual relation existing between this inner life and outer substance. At the last supper Jesus, the I AM, the spiritual man, dips His hand into the dish with Judas. This coöperation in the appropriation of substance is necessary to the perpetuation of the body. Without it there would be no continuity of bodily existence. But Judas takes selfish advantage of the Christ life and betrays or gives control over the body to the "chief priests and elders," who represent the formal, crystallized phases of thought and action. These, coöperating with the Romans (will powers), crucify and kill out the spiritual life.

THOSE WHO HAVE entered the regenerate life with Jesus Christ have made union with a blood stream that is constantly being poured out to them, and when they consciously make union with it, and erase from consciousness the thought that man lives by bread alone, one of the principal selfish thoughts or selfish conditions is eliminated.

It seems incongruous that there should be a simultaneous quickening of life and appetite in regeneration, but such is found to be a fact. When this close relation between the food for the outer man and the spiritual life for the inner is understood, we know why Jesus was called "a gluttonous man and a winebibber." We also see why Jesus did not destroy Judas. Instead of destruction there must be education and discipline. Judas must be cleansed of his selfish lust for sensation, and purified by the word and works of Christ through man. This overcoming of Judas is one of the "greater *works*" that Jesus said we were to do.

The true law is that the Christ, the Spiritual Mind, shall have dominion over the body, over the intelligence controlling the body, because it is through that intelligence, that man has dominion. This dominion is accomplished by enlarging the idea of Christ power in man, and by increasing one's thought of dominion, through Christ; by affirmations of spiritual control.

Say often, *"I am Spirit. Through the power of the Christ Spirit in me I control all my sensations, all my emotions, all my impulses."*

It is the Judas in man that creates false appetite. It is the Judas in man that cultivates sex thrill; that burns up body substance in smoking and drinking. Judas controls man, crucifies his higher nature. The spiritual word spoken in the name of Christ authority will give man dominion and easily change the current of thought from a sensual to a spiritual base.

JUDAS IS THE CONSERVER of the life in the body. In essence he is good—his ignorance is his besetting sin. He has the capacity to receive the highest spiritual thought, or sink to the lowest depths of sensual thought. We have, in our limited understanding, been in the delusion that our body, and especially that part of the body pertaining to sex, was in some way part of an underworld; that it should be suppressed and covered up. But "God is not mocked." You must become acquainted with yourself as God imaged you, every part of yourself; you must lift up this Judas life and resurrect it in the highest spiritual word. Could you live without life? Not a moment! Then Judas should receive your very special attention, because he is the conserver of life; he has charge of the life in your body; and the only way to bring Judas into his right mind is to know that he is a spiritual being; that all the life he has is divine life. Then, speak the word of Truth; speak the word of purity and unselfishness to that center of consciousness. Let your thought have daily communion with Judas, and gradually you will redeem him from his error; you will take away from him that selfish desire for sensation and the unrighteous possession of substance. Judas carried the bag, he was a thief, and he stole from the other disciples or faculties.

You may be under the delusion that you are getting pleasure out of the exercise of the Judas-mind without

consecrating it to God. But it is only very temporary pleasure; it lasts only a short time and is followed by pain. This is "eating the fruit of the tree of good and evil." Remember that Judas is a "thief"—he has charge of the reserve substance of all the faculties, and should distribute to them according to their needs, but he secretly puts the precious fluids of life in his "bag," and depletes the whole body by his indulgence in selfish pleasures.

Right here is the opportunity of every person who would build up his body, to overcome this tendency of Judas to waste its substance, thereby robbing the head, the heart, the stomach, the nerves; in fact, the whole body, of its natural inheritance.

YOU MAY THINK that the dissipation of Judas has nothing to do with your finances. I assure you it has. You are radiating a thought substance constantly that enters into everything that you do, and if you have lost control of Judas, if you are not conserving your body substance, of which he is custodian, he will dissipate the fine essence that you should be expressing, through the power of your thought in everything you do, and you will consequently not be successful in your temporal affairs. Judas is the master of finances. He generates prosperity for you, and without him you could not make a dollar. Then, if you want to be better situated financially, watch Judas. See if he is using up that fine inner substance that is so necessary to your successful thought in the financial world. Thousands of people are poor and needy because they do not know this law of body conservation; they do not know that there is a body force that enters into finances. To call it a body force, seems a material name for this fine essence, but it is an emanation from the body that should be under the control of Spirit; and it is, in those who are wise.

When we have wholly conserved our body forces and functions and gotten them fully in harmony with

universal law, we will never lack anything. The ability to increase primal substance, as did Jesus Christ in the multiplication of the loaves and fishes, is potential in us all. The mastery over the elemental forces of mind and body is open to every man. When we have attained as did Jesus we shall have whatever we desire and the promises of God to His Son will be fulfilled in us. No good thing will He withhold from us, if we observe the law; but we must know the law, and obey it. God cannot give us anything unless we observe His law of mind substance conserved and used in divine order.

THIS LAW OF CONSERVATION of substance is established in the very foundation of all things, and man is its executive head. Jesus taught the conservation of sex substance, when He said, "For there are eunuchs, that were so born from their mothers' womb: and there are eunuchs, that were made eunuchs by men: and there are eunuchs, that made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." In I John 3:9, it is written, "Whosoever is begotten of God doth no sin because his seed abideth in him: and he cannot sin, because he is begotten of God."

So, remember that your failures in the financial world may be caused by the thievery of Judas. He may be depleting your energy, your persistence, your very intelligence. To construct the new body in Christ we must have an abundance of the pure water of life. If you find that you are breaking down in any way, if you are a failure in any respect, begin to study the Judas situation. Study it as a spiritual proposition, and you will probably find the guilty one. Then cast out the devil of sense selfishness. Do not kill Judas, but discipline him. Teach him Truth. He does not know himself what Truth is. He has lived in a world of delusion; he is hypnotized by the idea that in his sense way he is going to get satisfaction and pleasure.

The I AM can reform Judas by telling him the spiritual fact, that all life is in Christ; that Christ is the head of the house; and that you are spiritually that I AM, exercising dominion and authority.

It will be an easy matter for us, if we enter into the Christ mind, to overcome the Adversary in Judas, to make him build for us a beautiful body, to cause him, through our righteous word, to enter into all our affairs, with his constructive substance and life. Then we shall hear the Master say, "Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord."

PEACE

By CLINTON ALLEN WOOD

Peace is a prayer that lifts the soul to inner
heights of joy,
And purges clean, and sweet, and pure the
life wherein it dwells.
Give me that peace, Oh, inner, secret Self!
Not peace that man would give,
But inner calm, abiding, restful strength;
Fearless and strong like yonder mountain
peak;
Soft, velvety, and smooth like valleys after
springtime showers,
Content, at rest, assured;
As tender as a mother's arms around her
babe asleep,
This peace is undisturbed
By doubt, by fear, by any counter act of man:
But centers deep within the Self,
A priceless gift of God to man.

Do We Control Our Destiny?

By ALBERTA FLANDERS

TO THE SENSE MAN it may well seem that he has little if any control over his destiny. In proof of this he possibly brings forth the argument that he is in the world without personal volition; set down in a certain environment; subject to man-made laws; thrust with others, perhaps at an early age, into a seemingly endless struggle to maintain existence.

Even within his own consciousness he may know but a small measure of peace. Amid a maelstrom of conflicting opinions and creeds, he may like Pontius Pilate ask, "What is truth?"

To carry conviction, the answer to that question must be not in words alone. Works must sound a clarion call to the unawakened spiritual consciousness of the questioner. For it is by works shown forth that theory is proved, Truth demonstrated.

Napoleon has been called the Man of Destiny. But the word "destiny," erroneously used in such a sense, is just another name for what appears to be foreordained. The argument of the fatalist; than which nothing is farther from reality because, God being all in all and God being good, He could not suffer His children to be subjected to unhappy conditions from which they are powerless to free themselves.

Napoleon was a man of "destiny" only in the general sense that every man is. Because man makes his own destiny.

"How," our questioner may go on querying, "does man make his own destiny?"

He makes it by means of his thought processes. Psychologists inform us that every thought we think

leaves a track in the substance of our brain. When we think the same thought often enough and long enough, a deeply rutted groove results; a path of least resistance along which, because it is the nature of an idea to gather momentum, thought flows fast and easily.

Thus is habit established.

Add to this that it is the nature of thought to become cumulative and you have an idea attracting other ideas of a similar nature. When the cumulative process has reached a certain point, the idea becomes objectified as a thing, situation, or condition in the outer, manifest world; all according to metaphysical law.

BECAUSE THE MIND—that amazing link between God and man—works deductively (that is, with neither argument nor reason; merely seizing an idea, good or not-so-good, and working it out to a conclusion logical in the given premises), the effect in our life varies according to the character of the thought entertained.

Failing to understand this, some persons are bewildered by the repeated appearance of unsatisfactory conditions in their lives. Desiring some good, they have little expectation of receiving it. Actually they are looking for the worst and because they are working with immutable spiritual law, they bring what seems the worst into their experience, not once, but many times until, like Napoleon, they seem to themselves predestined to unmerciful disaster.

In reality, desire is God's promise that your good exists for you, a spiritual prototype in the realm of causes. Know this. Affirm daily your possession of the desired gift. Love it as you would if it were yours already in the world of effects. Invisible forces are close about us, much closer than we realize. Sometimes their response is so swift and so pronounced as to partake of the nature of a miracle.

Beware of crystallized thinking. Once started along a line of habitual thought it may not seem easy to reopen your mind to new ideas. But only by doing so

can you hope to generate brain activity that shall make of you something other than a pawn of fate or the sport of circumstance: a "destiny man" in the sense that his confreres used the phrase when they referred to Napoleon.

THERE IS AN OLD AND NEGATIVE SAYING that troubles never come singly. The metaphysician lives in a conception of the converse of this. He knows that joys never come singly. Whatsoever circumstance, condition, situation, or experience appears in his life, springs from something within himself. Aware that deep down in the recesses of his own consciousness lies the cause for every effect that becomes manifest outwardly, he learns the necessity for keeping inwardly joyous despite outer conditions.

Does this seem to you impossible of achievement? If it does, it is a sign that you are living in personal consciousness, and your very first step is to acquire the impersonal viewpoint. It is not difficult. Simply practice detachment. Free yourself from the argument of the sense man that people, circumstances, or external conditions can affect you. There must of course be a powerful reason for doing this. And there is. God within you is all might. You must be thoroughly convinced of this. You must see that no thing, event, or circumstance in the outer, the sense world, shares the might of God. Detaching yourself from the argument that anything in the outer world can harm you, cause you to be unhappy or poor or unsuccessful, you become alive to the fact that you are controlling your destiny—perhaps in the twinkling of an eye. Possibly the circumstance that your suffering sense at first deemed afflictive becomes a blessing; failure is transmuted into prosperity.

BY UNIFYING YOURSELF with your own indwelling Spirit, matters in the outer world are regulated and established on a satisfactory basis. And in no other way can this be done.

When you are unhappy you cannot adjust conditions. Neither can you do so when you are afraid. It is only when you rise to the consciousness that Christ within you is at all times and in all places master of all circumstances that you are able to control your destiny.

There is power in massed thinking—for good or so-called evil. Present world conditions present startling proof of this in a negative way.

The individuals comprising this nation by their thinking made the depression that every one deplores. Frantically, in some instances, measures have been sought to remedy the effects, when our crying need is to deal with the causes existing in the mental realm. Understanding this, Truth students hold the key to the situation. The knowledge brings power and poise, a grip on circumstances that nothing else can bring. The world of reality is not a world of chaos or even of chance. It is a world of law and order. This knowledge alone develops courage. No matter how dark the present outlook, Truth students perceive that there is an underlying principle to which we as children of the Most High have recourse. We can do something about that which is happening. Since what blesses one blesses all, if we only solved our individual problems we should be helping world affairs as well. But divine love makes of its children channels for cosmic good.

It heartens us to know that for some there has not been a depression.

Throw a pebble into a stream and watch the widening ripples spread. In like manner the Spirit of truth spreads from a single individual, enlarging its circle and enriching such within the individual's radius as are receptive to the new idea.

IMAGINATION IS A FINE TOOL, with which the metaphysical student works to shape his destiny. He knows that the quality of imagination is dynamic in its potentialities. He who starts out to control his destiny will find in it a magic gift. Imagination has been thought of as a special gift to a favored few—artists,

sculptors, musicians, writers. Actually, constructive imagination is universal and the most practical of faculties. The blacksmith, the carpenter, the artisan uses his imagination, first to know that his work can be done, then to visualize the finished product. Before he touches iron to fire the blacksmith "sees" his horseshoe, the carpenter the house he is about to build.

So in our life. The quality of our imaging faculty is shown forth in our environment, in prosperity or its lack, in happiness or its opposite, in health or illness.

Formless, fluid, omnipresent God substance is always with us in the thought realm. To us is allotted the privilege of directing into what molds it shall be poured. Ours alone is the responsibility if faith and expectation are so tied up with negation that only negation can be manifested outwardly.

Unify yourself with cosmic forces, which are always positive. Even in small everyday matters try utilizing the creative law. Persevere in your efforts and if you have faith even as a grain of mustard seed, great will be your reward. Use the fine tool of your imagination to plan larger and larger achievements instead of dwelling in doubt and fear of that which you do not wish to happen.

Pray. And believe as you pray that whatsoever you ask is yours at the moment of asking. It is present as a spiritual prototype in Divine Mind—the nucleus of the thing itself awaiting only the action of your thought and spoken word to make it a fact in the manifest world.

HAS IT SEEMED TO YOU that it is your destiny to be unhappy, thwarted in the dearest desires of your heart, unsuccessful in your undertakings? Know such fallacies for what they are: error thoughts. Turn them out of mind. Resolutely hold to Truth. Reiterate it. Visualize it. What you visualize will not fail to be pictured forth in your life and affairs. What you see in your mind's eye cannot help but become a reality

for you. Look to it that you do not behold yourself as forsaken, ill, lacking love or any good thing. See yourself happy, successful, surrounded by love. Your every positive thought has power to bring into your life what you most desire.

Set apart a portion of each day for reading and study. Let what you read permeate your mind to the exclusion of all else, and close your period of study by dwelling on some strong affirmation like this:

I believe in the creative power of Divine Mind. As the offspring of that Mind, I possess all that the Father possesses. I control my own destiny.

A PRAYER

Dear God, the light is come, our outgrown creeds
Drop from us as a garment, and our sight
Grows clear to see ourselves and Thee aright;
We trust our love to meet our utmost needs,
And know Thy hand sustains us. The foul breeds
Of nameless doubts and fears that thronged the night
Like phantoms disappear in Truth's clear light;
Self only, now our upward way impedes:

For Thou hast given new bottles for Truth's wine—
Hast given a larger faith to help us live
A larger life; new knowledge that will give
A lamp to lead us on to the divine:
And though our feet may falter in the way,
Yet shall our eyes behold love's perfect day.

—*Selected.*

Usable Truth

Our Real Body

By RICHARD LYNCH

THE BODY OF MAN is indeed fearfully and wonderfully made. In its physiological elements, its structural arrangement, and its mechanical processes, and in its adaptability to conditions, to influences and environment, it surpasses any machine in existence. Considered psychologically, it becomes not the solid mass of enert flesh it was formerly thought to be, nor yet the perfectly constructed mechanical device for functional activity; but a vibrant, intelligent cellular aggregation, capable of regeneration and renewal by means of its own elemental action. When we add to the physical and psychical, the spiritual conception of the body, thus seeking to unify all three, we have man as a divine microcosm, a little universe. Just as one drop of the ocean in miniature represents the whole, so man mirrors forth his divine parent macrocosm, God, the great universe.

Many years ago Plato wrote of a winged race of men upon the earth. This wingedness was symbolic, of course, of an ability to be free from the limitations of the physical body and to mount on the eagle's wings of poetic fancy high above the plane of sense. He conceived the soul as glued fast to the body and able to view existence through it only as through the bars of a prison. The flesh body he deemed a source of endless trouble as always requiring food and care, as liable to disease, as being instigated by fear and every sort of folly, and as being led through lust for gain to fighting, faction, and war. Not only this; as an enticer of the soul, he believed that it encouraged

in it a belief in the reality of sense; every pleasure and every pain acting, as it were, as a nail clamping soul to body and fashioning it in the image of the material. He felt that it must end, perforce, in the soul's acquiring the nature and habits of matter.

It was the object of the Platonic philosophy to release the soul as much as possible from the deceitful perception of the senses, by withdrawing from them in so far as they might be dispensed with. Pleasures and desires, griefs, pains, and fears must be renounced as altogether evil. This ancient philosophy, though it rather encouraged the thought of release from the body as the great emancipator of the imprisoned spirit, contains invaluable wisdom.

Today we no longer count the loss of the body as something greatly to be desired. But we do need to learn to look inward for the real, and to close the senses to the outside world of the illusory. We must cultivate the ability to see with the inner eye the realities that endure and to recognize sensuous impressions as shadows, temporal, unreal, and evanescent.

IN THE BIBLE we find many seemingly inconsistent, contradictory statements concerning the body. It is called both vile and glorious; a temple of God, yet we read of Jesus casting devils out of it. We ponder over "celestial bodies, and bodies terrestrial" bodies corruptible and bodies incorruptible, and the subject seems to remain an enigma. We are continually asking, "How can these things be?"

Even though we read in our Scriptures that Jesus cared enough for His body to resurrect it, Christian martyrs have seen fit not only to neglect, but to deny and torture and multilate it in the name of the Nazarene. How it has been mistreated and misunderstood!

Just as we have believed in the existence, side by side, of two powers, good and evil, so we have considered ourselves made up of two entities, soul and body. And it has been the mistaken belief that one

of these is vile, while the other remains pure and perfect; that the soul is dragged downward and held captive by the material body in which it dwells.

It is quite evident that a more intelligent conception is needed. Not death but education shall set the soul free and dispell the illusions regarding it. The greatest factor in this educative process is an ability to see the body scientifically, as an objective manifestation of consciousness, as an individual expression of the ideal man existent in Divine Mind.

When we speak of the soul being in the body, can it be that we mean it is inclosed there as a bird in a cage, or barred in as a prisoner in a cell, and that only the death of the body can free its captive spirit? Surely not. The soul is not something that is contained in the body and limited by it, as is commonly conceived. The body exists in the soul, although not in the sense of one object being circumscribed by another. It is what we mean when we say that God holds the universe in infinite consciousness.

ACCORDING TO the Platonic philosophy the individual man soul was formed out of the universal soul, and became a finite, personal limitation of its original source; and in the innermost man soul the body was formed. Regarded in this light the body exists as an indirect expression of the almighty consciousness and cannot be associated with weakness or limitation.

Owing to his ignorance of its true purpose, man has created a material, flesh body for himself. He has clipped the wings of his soul and imprisoned it behind the bars of sense. He can have no peace until he himself sets the captive free. When he does this he will know that man is not a flesh body resulting from a material conception, but a creation of Spirit, a manifestation of his own individual thought. "As he thinketh within himself, so is he." He cannot change his state of mind without automatically causing a corresponding change in his body.

When we grasp this fact we easily perceive its infinite, intrinsic possibilities, and we then understand man's body to be an orderly record of his self-discoveries, an outpicturing of his interpretation of the functions and powers that are originally his by divine right. These are all inherent in God-Mind.

It is a cosmic law that thoughts become things. It is the creative essence of all phenomena. Whether we believe it or not and whether our thoughts are adverse or harmonious, they objectify themselves and create the character of our surroundings. We cannot tell just how this recording of an idea is accomplished, any more than we can explain consciously how the heart beats or how the lungs breathe or how digestion and assimilation of food takes place.

THE SUBCONSCIOUS MIND governs the body; for every phase of its development, whether physical, mental, or spiritual, has passed into the subconscious through the consciousness or awareness of the individual. An impression received and recorded enters the subconsciousness as a belief, and from that moment, whether it is true or false, it proceeds to exercise dominion. We see, then, how necessary it is to know the truth and to train the consciousness to allow no unchallenged thought to enter its realm.

The body of man is an effect, a manifestation of all that he has believed about it, an outcome of his consciousness, an externalization of the idea that his soul has formed of itself. It is thus a continuous creation of the mind, just as the soul is a perpetual creation of God. It would be foolish to deny the existence of the body, but we know that it has no independent existence. It continually derives its being from the mind. As a body it has neither life nor power. Without the consciousness that it expresses, it could do nothing. But, on the other hand, neither could the consciousness become expression without an organism. Mind and body must work together in fulfilling the

divine purpose—the manifestation of infinite goodness.

SO MUCH FOR the original idea or divine plan. The human race has worked it out very differently. It has bound and limited its consciousness with error. It has believed in a material, corruptible, destructible flesh body; something that suffers pain and injury and dies. It has bequeathed this inheritance to every man. In attempting to free himself from what he feels to be a false conception, man has gone to the opposite extreme and denied his body, constantly thinking of himself as Spirit only; and this belief in separateness manifests itself as such unless it is given the protection of Truth principles.

The body is an individual record of thought, and identifies each person's interpretation of what he has "learned" through his physical senses. If he has believed in their report of the subconscious impressions of race thought, his body will publish the fact. The Truth found in Christianity destroys this belief concerning the body and discerns the real or "Lord's body" that is man's perfect identity in God.

In the infinite plan there was never such a creation as a body of flesh; there was no such manifestation as that which so tormented Paul with its contrary way of always doing as he "would not" and not doing as he "would." Man is continually perfect in Divine Mind. But our sense consciousness continues to read the thoughts of those about us as expressed in their bodies and, by the same sign, to recognize the change of thought as it manifests itself in altered bodies and different conditions. Concealment is impossible. There is nothing hidden away in a man's thought that is not revealed in his body and his life. He furnishes the mental model that his body images forth, and the bodily expression is a true representation of what he has chosen to think in his heart.

PAUL'S ONLY SOLUTION to the problem that made him so wretched was in a transformation, a putting

on of incorruption by the corruptible, of immortality by the mortal. The world's way of interpreting this transformation has been that it is completed only through the gateway of death. But the idea of waiting for death to free us from the vile flesh that we have called the body is the height of folly. The time to improve that body which we have is now.

All nature renews itself periodically. Man may use his relationship with nature thus to rejuvenate himself. As God creates the universe by divine ideas, so man may re-create his body by his governing thought. Every new and higher conception he forms will tend to an outward, bodily expression. This transformation must be wrought by the individual himself, and comes rather through the annihilation of ignorance and error than as the result of physical death. It may be accounted a mental resurrection, and it is man's privilege to rise from the grave of false thinking.

A delusion is a mistaken conviction, a persistent belief in something that is nonexistent. When the world of sense tells us that there is life, power or substance inherent in anything outside the infinite consciousness, it misleads our judgment. All sense delusion is based on a human belief that any life or intelligence can exist independently; that is, apart from the mind of God. Sense delusion is a failure to discern spiritual reality, and it puts its trust in a lie. It believes that we see and hear with the eyes and ears of sense instead of those of the soul.

THROUGH CONSTRUCTIVE thought we achieve mastery over sense delusion. To construct is to build; therefore constructive thought is a positive, conclusive, affirmative method of using the mind. It is God thought and, like it, creative. It releases the potentialities of the soul; it sets in motion innate and hitherto unrecognized faculties; it quickens bodily functions and harmonizes discordant physical effects. No one can think positively of himself as spiritually alive, well,

happy, and abundantly supplied without building in his consciousness a vitalizing effect. Constructive thought is a sure way to achievement. It keeps us in sustained contact with infinite intelligence, and it teaches us to think in terms of reality.

Reality deals with the truly existing things, which are ideas. The reality of man is the sum total of God's ideas about him. He embodies those perfect ideas, although often but faintly, through his human limitation. His physical senses are always reporting the subconscious delusions of the race, and he sees in himself and others not the real or Christ man, but what each one is thinking about himself. Jesus refused to perceive anything but reality. He took away "the sins of the world" by not seeing its mistakes or criticizing its faults.

JESUS REVEALED the divine pattern of the body as a gift from the Father, a perfect, glorified creation, eternal in Mind. To Him the physical body was never the real one, because He saw beyond it to the permanent, spiritual idea existent in the infinite consciousness. If He had not so recognized it He could never have demonstrated His power over it by overcoming death. In the resurrection, He fulfilled the divine likeness of man as conceived by the Father.

The record of Jesus' resurrection states clearly that He assumed His natural body at will; the natural body being that which was recognized by His friends. For them He must still bear the image of the earthy, because they could not yet discern His image of the heavenly. "We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is." Christianity reveals to us the resurrected or spiritual body that, when it appears, opens our inner eyes to a recognition of the "Lord's body" and the inevitability of its purpose in the evolution of the race. Christianity shows us that life is unfoldment and must necessarily culminate in victory over its last enemy,

death. It indicates to us that spiritual man is not without a body, but that his body is not circumscribed by limitations superimposed by self-consciousness. It teaches us that the kingdom of heaven is not entered through the gateway of death but over the top of the wall of limited mortal beliefs, and that the spiritual realm is not a different place, but a different condition.

WE HAVE SAID that thought is creative and that all ideas clearly formed in mind tend to be materialized in the body; therefore the physical condition is the material form of the dominant idea in the mind. The development is not often instantaneous, rather it is progressive. It is not something finished but in the process of being accomplished or, as the Platonists would say, "in a state of becoming."

The mind works from any model we furnish it. If we hold steadfastly before it the divine idea and believe in its realization, it will re-create the body in accordance with its mental pattern. The body is healed only as the thought is healed. It is a true record of ideas and takes its own vengeance upon a miscreator. It must be spiritualized by the perception and recognition of its eternal perfection in Divine Mind. There is but one Mind, and the health of man's body, being in that Mind, can never be impaired or lost. When the concept of this spiritual body is revealed to man, healing becomes the most normal thing in the world. It is impossible for the body to manifest pain or disease if the thought which miscreated it is destroyed.

Let us seek to glorify God in our body by releasing from our mind the wrong beliefs we have held about it. Let us know that when we have dissolved this flimsy, material structure that we reared from a distorted, unsymmetrical model, we shall have "a building from God, a house not made with hands, eternal, in the heavens."

EDITOR'S NOTE—This is the fifth of ten articles by Richard Lynch. The sixth will appear next month.

Thinking about Thinking

By GARDNER HUNTING

Part I

NOW, LET'S THINK ABOUT THINKING. There is a popular superstition that the public does not want to think. Where it came from or who is sponsoring it would be hard to discover. But it is refuted and exploded before our eyes.

Everybody who has lived long enough to become aware of having any interest in anything finds pleasure in thinking. That he does not think about your pet subject or mine is no indication whatever that he does not think about his own pet subject or love to think about it.

You and I think about what we are interested in. It is the greatest pleasure we have. As often as not we do not realize it, we do not know the source of the pleasure we enjoy. We fancy that it is the easy chair, the satisfactory dinner, the comparative peace in the house after the children have gone to bed, or the opportunity to let go after "the strain of the day," thus soothing our nerves, relaxing our muscles, taking the burden off our brain. But it is not any one or all of these; it is the sheer satisfaction that always comes from letting loose the one great faculty that we possess.

We do the average person a great injustice in assuming that he does not think or that he does not want to think. Because he seems to take some of his opinions ready-made from newspapers or from other people, why should we conclude that he has no ideas of his own? As a matter of fact, as soon as I fall in with this notion that he does not think, I am falling into the very shortcoming of which I am accusing him. And when I do that, I prove only one thing: that I am just

like him, that I think clearly about some subjects and muddily about others. Why? Because I am interested in some subjects and not in others.

It is frequently said by people who profess to have studied the subject that thinking is an exceedingly difficult and unattractive job. We accuse average folks of dodging the task of thinking whenever they can. This charge is not true. If you and I do not choose to think about one subject, it is because we prefer to think about another. But think we do—and get out of it not merely most of our fun but all the fun we have.

YOU WILL PROBABLY GRANT that a boy is as natural a specimen of the human family as we can choose for an example. If your boy does not show any aptitude for study in school, you and his teachers are prompt to unite in declaring that he finds it hard and distasteful to think. But try him; give him something that vitally concerns him, and he will think—original thoughts.

Suppose your boy gets interested in a printing press, in building a radio receiving set, in collecting stamps, in devising football plays—in any pursuit that gives him a chance to think. He will think! He will think so hard and so earnestly and so feverishly that you can scarcely get him to go to bed at night; and he can scarcely sleep after he gets there. He will pore so steadily over catalogues, he will write so many letters, he will go so far out of his way to reach sources of information and supplies that he will give you concern for his health. He will spend his pocket money on his hobby, and he will work as you never saw him work before to get more for the purpose. He will desert the playground and go without his meals, if you will let him, to give his undivided attention to his pursuit.

Why? Right here is where we so often befool ourselves. We suppose that it is because he takes pride in some achievement, wants some result. But it is not that at all; for as soon as the thing is achieved, as soon as the result is accomplished, he drops it and cares little

for it. And to your unintelligent despair and mine, he rushes off on a new tangent, after a fresh hobby. The reason is simple, as a boy's reasons always are. His whole pleasure in the first undertaking, and his whole pleasure in the subsequent ones that successively draw him away, lies in the thinking about them, and not in the mere possession of the result. Possession is nothing, says he!

WATCH YOUR LITTLE GIRL building or arranging her dolls' house. It is tremendous fun, absorbing every faculty just as long as it is in the doing. But when it is done, energy flags, concentration vanishes, busy hands drop, weariness appears. But let some one with a working imagination suggest a new use for the dolls' house, for entertaining doll guests, getting up a doll dinner, giving a doll party, and Little Daughter takes fire again and is not tired at all.

Why? Because all the fun was, and is, in the constructive thinking and not in the results! A past joy is of no more consequence than a past trouble. Retrospect is first cousin to stagnation—a saying worth thinking about.

All this has been said before? Certainly. But it is worth reiterating as long as the foolish statement is reiterated that people do not want to think, that they find it hard and distasteful to think, and that they will go to all lengths to avoid thinking. The answer to the reiterated lie must be the reiterated truth. And the reason for discussing it again is that thinking, being the most important thing in life—as is admitted both by those who consider it fun and by those who do not —is worth thinking about, is really tremendously interesting to think about.

It may be that our psychologists believe, as they sometimes teach, that you cannot touch this subject without running into complications. But for the ordinary man there are no complications about it. To him thinking is as simple as eating, and more amusing.

LET US THEN CONSIDER a few examples among the adults. When a man has accumulated two dozen millions or so, we are accustomed to saying that he can enjoy only a small portion of them. We say that he keeps on accumulating not because he wants the millions, but because he wants power. As he gets power, we see him reach for more power, and we say that he is insatiable. We do not grasp the essential fact that primarily he wants neither the millions nor the power, but the joy of getting them that lies in the joy of creative thought.

The woman who goes in for society has the same motive and achieves the same result in kind.

But both the man and the woman become restless, dissatisfied, miserable, the moment the achieving process comes to a pause in achievement. Yet we call achievement success! It is nothing of the kind; it is the achieving that is success—for success is in finding happiness and in nothing else. "If you miss the joy, you miss all!" All achieving and all its fun lie in the thoughts that precede and accompany it.

Football is an interesting sport, especially to the players. But almost the moment a game is won it ceases to be interesting. If this were not so, the victories of last year would be more interesting than the defeats of this—and they are not. If Yale loses to Harvard today, all details of the game are first-page stuff in New Haven (where Yale is located), as well as in Cambridge. Nobody would think of filling a first page there with details of last year's victory. Why? Because the joy of football is in the game, and not in the winning. If this were not true, it would be more fun to have a team of supermen who could defeat any rival in existence without effort than to have a foe worthy in brawn and brain. Can you conceive anything duller in the world of sport than watching a game in which a superteam is playing? Such elimination of competition would kill sport!

AS A BALD PROPOSITION this is sometimes hard to see. But you have only to look carefully again at your own experience. That the pleasure in anything is in the process of doing it and not in the thing when it is done is as true as that the pleasure in riding continues only while the vehicle is moving. Men who think otherwise retire from active life when they suppose they have done the thing they wanted to do and have only to enjoy the wealth and the leisure they have earned. They become utterly wretched, they become nuisances to themselves and to everybody else, they develop diseases, if they do not get something else absorbing to think about. Without a vital interest, wealth and leisure will ruin any man.

Why? Because thinking is not only all the fun there is in life; it is all we live for—all of us!

Few things are more pitiable than the man who tries to get perpetual and satisfying joy out of past performances, even past triumphs. Men do not begin to live on reminiscences because they are growing old; they grow old because they begin to live on reminiscences. Give a man a topic about which to think, and he will not grow "prematurely old."

Often we mistake the thing that makes us happy. But is it ever far to seek? Isn't it always in the busy business of the mind? Can you imagine a heaven where there is no constructive thinking to do? Can you imagine a state where constructive thinking can go swimmingly on that will not be heaven?

MANY YEARS AGO a boy lived in a little Oriental town. He grew up working at a common trade. He never made much money. He never held an office. He wrote no book and He invented no machine. He was neither doctor, lawyer, merchant, prince, nor soldier. In early maturity He was put to death for daring to think that certain popular superstitions were "bunk," and saying so. Yet it was He who put His home town on the map in letters so big that it is known the world

over. As for His name, you would hesitate to put that of any other human being beside it as its equal in luster —and other persons have been writing books about Him ever since. And all because He made the discovery that the happiness and welfare of a man lie in his thinking. The moment His thesis is stated as He

Say you are well, or all is well with you,
And God shall hear your words and make them true.
—ELLA WHEELER WILCOX

stated it, it won't be necessary to mention His name or that of His town. He said, "The kingdom of God is within you." "The kingdom of God," to most people who haven't been there, doubtless means, theoretically, that vague heaven of the future—the place where all happiness awaits us! But the very reason why we do not nowadays put people to death for thinking is that we are learning that He was right.

Yet we say that people do not like to think. One way of saying it is to assert that they want only to be amused. Theatrical producers make a slogan of the phrase "Give the public what it wants," and then try to eliminate from plays all material for audiences to think about. Motion pictures have been made upon the theory that they are necessarily for the "low-brow," because the low-brow predominates numerically in the world. The notion is that the low-brow is one who does not think. But if we adopt that definition, there is no such thing as a low-brow.

You disagree with this statement? And you find pleasure in disagreeing? Then it is because the assertion stirs you to think. It is not in the disagreement that you find pleasure—no; nor in your feeling of superiority to the propounder of the thesis. It is just because you are proving the thesis itself by getting fun out of thinking.

(*To be continued*)

The Lesson of the Seed

By C. O. SOUTHARD, M. D.

Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit.

CONSIDER A SEED. A grain of wheat is thrown into the ground. From it there grows a tall stem surrounded by leaves. At the top appear spikes or ears containing many grains just like the original, each of which is capable of bringing forth still other plants of the same kind. So life continues to express itself, although the original seed has entirely disappeared. Does this seem miraculous? It is an everyday occurrence. In all development, the form that we term a seed vanishes so that the life within it may continue to be manifested.

Look at an acorn. It is a much larger seed than a grain of wheat, and seems to be entirely different; but the resemblance is close. First there is the outer protective shell, thicker and harder than that of the wheat kernel. Then there is the mass of nutritive material in which is imbedded the tiny germ cell, scarcely larger than that of the wheat, but containing within itself the same power, the force that we call life.

This acorn falls on good ground and is buried. Under the influence of moisture and warmth, the life in the germ cell awakes and growth begins. The material stored in the acorn furnishes the first food. The germ cell uses this, growing larger day by day, through an increase of cells, and finally bursting the protective shell. It sends rootlets downward into the earth in search of water and certain mineral salts. It also sends a shoot upward, which finally appears through the surface of the ground as a tiny stem supporting a few little leaves. It is seeking something in the air;

and these leaves are the lungs; through which it inhales the gas it needs, carbon dioxide, and exhales oxygen. It also wants the radiations of energy found in the sun's light, and it is through the leaves that it absorbs these vibrations.

From this point, the plant carries on, within its cells, chemical processes that no man has ever been able to duplicate. It takes the carbon dioxide inhaled through its leaves and the water drawn in through its roots and makes from them cellulose, which is the woody structure of the tree. Carbon dioxide and water are special forms of substance. The life in the tree knows how to combine these into the new forms of substance that it desires to use.

THUS GROWTH CONTINUES, and the mighty oak comes into being from the tiny germ cell in the acorn, though the latter has long since disappeared. The casing, the seed, passes out of existence that the life may be free. An organism cannot do this voluntarily, but the life within knows how and can do it all. The life in you, too, was first manifested as a tiny cell. By a process quite similar to that used by the cell in the acorn, it developed into a man or a woman, through whom, in turn, it is trying to express itself still further.

As I said, no human being or other organism could do this by its innate will power, but there is something within that did it. We are at times aware of the presence of this power, and we wonder at it. But it is no miracle. It is God working in and through us for some end. And there is something that we should know. Life builds the body without our conscious help, just as it builds the wheat stalk or the oak tree. And it never makes a mistake. It never brings forth wheat where there should be acorns, or acorns where there should be wheat. We should know that life can be trusted. Remember this little point, and stop trying to rearrange matters to suit your personal ideas. It cannot be done, and the attempt leads to trouble.

Trust to the life within you to express itself perfectly.

As you look at a great oak tree, you know that you cannot put it back into the acorn from which it grew, even if the latter could be found. Yet it existed there. Yes, the great tree in all its completeness and grandeur was in the germ cell, but not in the material form. It was present as an idea. The life in that particular cell developed this idea, used it as a pattern, and is now expressing it as the tree in which it persists. You were in the germ cell from which you grew, as the idea of a human being, and the life there developed the body from this idea.

THE GROWTH OF ALL IDEAS is similar. An idea enters the mind as a seed. If the ground be fertile it grows, and something comes from it. Many years ago a man received the idea that communication over wires by means of electricity is possible. This was the seed. He concentrated his thoughts on it, thus nourishing it, until it took a more definite form. Then he began working with his hands to bring this idea into expression. The first apparatus was crude, it is true, but it worked, and thus proved that the idea was good. Most people laughed at it and called it a toy; others denounced it as the invention of the devil; but the idea grew and expanded. Today the world is caged in by telegraph wires extending everywhere, over land and under water. But this was not all the development. To another man came the idea that these wires could be made to carry the sounds of the voice; so we have telephone lines also covering the earth. Now, as another expression of the original idea, we have the radio, penetrating no one knows how far. The oak has grown and is still developing. This was all contained in the seed idea which came to Samuel Morse, although he, with mortal vision, could not have foreseen the results any more than can you see the oak when you look at an acorn.

Some people claim that these things just happen,

that the growth of the oak is due only to the influence of sunlight and moisture upon the inert matter. They forget the essential, the germ cell. Roast the acorn until this single cell is destroyed, and all the sun's rays, and all the water in the universe could not bring forth an oak tree. There can be no expression of life without life. The wonderful chemical processes going on in the cells of the tree speak of intelligence and life. Now we know that life is a manifestation of intelligence, and that the two are one. So life is the real basis of all things. Life can do what mortal effort cannot do. It can create a tree, a flower, or a man. So we must say something else: Life knows how. Remember this.

NOTHING HAPPENS BY CHANCE. There is a cause behind everything. Chance would mean chaos. Law and order simply mean intelligent thought and action. The beginning of anything is an idea, and its development is the work of life, intelligence. And it is this power in you that enables you to grasp ideas and to work them into shape. This magazine article itself began as a simple idea. I gave it thought, and secondary ideas gathered around it, thus developing it into what it is. The ideas of health, happiness, and abundance are seeds in your mind now. Let them grow, and they will build you into a strong tree.

Again look at the seed. The grain of wheat produces other grains in such abundance that food is provided for many forms of life, and there will still be sufficient for next season's planting. It takes only one acorn to give birth to an oak, but each oak will bear so many acorns that all the squirrels can feed abundantly, and still a forest may be produced. Life takes care that there shall be sufficient for every need and to spare. Life is most generous. It is only when the manifestation of life tries to separate itself from the whole that niggardliness appears.

Everything in the universe shows purpose. See

this in the seed. Why is there a hard shell filled with nutritive material around the germ cell? Simply in order that this precious life germ may have protection during its period of rest and in order that it may have food at hand when it awakes and begins anew its cycle of existence. This is not chance. The intelligence behind all activity is working with a definite aim. God has an end in view, and everything is serving toward that end. If an acorn feeds a squirrel, or if a grain of wheat appears in a loaf of bread on your table, shall we say that life has been balked by selfish interests? Not at all. Providing food for other living things is part of the work of life. It does this as an important part of the continuous expression of itself.

HERE IS an important lesson: God, life, gives Himself to you as your supply so that the life in you, an expression of Himself, may continue. He gives Himself to His creations because He is working toward an end. We in the relatively finite consciousness cannot see the finished work, so we are apt to claim that everything is at odds, and that things are going to the devil. This is not true. Just as the idea of the full-grown oak lay in that tiny germ cell in the acorn, so does the idea of perfect expression now exist in God-Mind. If there seems to be disturbance and trouble, it is due to our limited understanding's having led us to meddle and try to substitute our personal will for that of divine wisdom. When we let go and begin to see everything as a perfect expression of Him, we shall find that there is nothing wrong, nothing to change. We cannot see the whole flight of stairs, but we can see the step upon which we are standing. Let us see this clearly and be ready to take the next step when it is shown to us.

Man himself is first an idea in the mind of God; then he is set free to build himself a body through which he can work to help along a great purpose. He is, absolutely, an expression of the life in all, and he

must recognize this if he is to play his part well. That he may work more freely, he is given the power of individual expression, and the privilege of creating an outer personality. Too frequently he becomes lost in the personality and forgets the individual within. An acorn can never develop into anything but an oak. Man can be what he wills to be because he has individual creative powers. It is a question of making a wise choice and sticking to it, that is all. And in making this choice, how much better it is to forget the personal, and let the life within do the choosing; for, let us repeat, life knows how and what to do.

THE QUESTION BEFORE YOU always is, Will you be a mighty oak, or will you be merely brushwood, living for a short time in the forest of life? Upon your answer depends your whole future. The acorn has no choice. You have. That is the great difference between man and the other expressions of life. In making this choice, look at it in the right way. If you see things from merely the personal, limited point of view, you will see only immediate conditions. Then you will be afraid to change, and you will decide to let well enough alone. In this case you will be merely an insignificant bush. But if you take the impersonal, the I AM view, you will decide to let God express Himself through you. Then you may become like the mighty oak or the still greater sequoia, specimens of which have been living on the California mountains since before the pyramids were built.

Perhaps some of these wonderful trees might truly say, if they could speak, "Before Abraham was born, I am." They express the idea of immortality better than the inanimate hills, for they are life expressing itself in growth. And so are you, but you have still greater powers than any tree. Independent motion, action, and thought belong to you. They were yours from the beginning. They were latent powers within the seed cell from which your body grew. If you use

these forces for your personal, selfish purposes, you will remain underbrush, which will eventually be cleared away. But if you let God use them through you, there is no limit to what you can reach; for there is no limit to Him. So use your power of choice wisely, forgetting the mere present, and thinking of the eternity before you. Let God do His work through you, and you may overtop the whole forest. Who knows?

JESUS KNEW HIMSELF, the I AM, the expression of God, therefore He was actually the Christ in the flesh, the mightiest tree of all. He was the full manifestation of the Christ idea, and this same idea is present as a seed in you now. We are too apt to worship Him, instead of following Him. He did not come to be worshipped, but to serve us by helping us to make the wise choice, to recognize the Christ, the one life, right within us, and so to live the full, abundant life. We can each be like Him, but only when we find that seed, the Christ within us, develop it, and become one with it. It will then be expressed through us, and we too shall become giants in the forest of living beings.

An idea of good enters your mind. Recognize it as the seed of something great. Welcome it as a gift of the Father, nurture it, and let it develop within you. Perhaps it may lift you from adversity and also feed the hungry souls around you. The simplest idea may be the seed of the greatest results, for every such idea comes from the heart of the Infinite. Everything that man has accomplished began as an idea. It fell into good ground, took root, and grew. Learn to watch for ideas and to use them when they come. Depend on it, if you do not use an idea somebody else will; for we all have access to the source from which they come to us, and they grow for him who first grasps them and tends them. They are gifts of life itself, but they must be kept alive.

SUBSTANCE IS THE BASIS of all things. The tree can only use it to make wood, leaves, and sap. You can use it in any form that you may desire. You may not know how to bring forth substance as love, as health, or as food and clothing, but the life within knows how. Life can be trusted. Believe in life. Life is prodigal in its supplying power; have faith in it. Leave your desires to life and your wishes will be granted, provided you do something. And this something is simply to let life, God, good express itself through you. Do your appointed tasks and give thanks that life is expressing itself as you, and that you are growing to be a tree of value.

I am a mighty tree in the forest of God. I let God live His life in me, and He expresses His perfection in me now. I carry out His purposes, and all is well. I put my trust in life, God; for life is good, life is generous, life can be trusted, and life knows how.

"I am the way, and the truth, and the life."

True Visioning

By IRENE STANLEY

I see myself as God sees me:
My body whole, resilient, strong,
My life deep-rooted like a tree;
My slumber restful, sweet, night-long;
My meditations prayerful, pure;
My work divine, my substance sure.

I see myself as God sees me:
Sustained in wisdom, faith, and love,
Serene and helpful, joyous, free;
My heart attuned to things above,
My mind alert for word from His,
Aware that good is all there is.

Believest Thou This?

By CHARLES MIAL DUSTIN

HOW WIDELY DIVERGENT are men's conceptions of life! They are as various as the number of individuals and they range from glorified visions to the wailings of the disconsolate. Some are akin to the rapturous melody of a great symphony, while others are suggestive of the dead march from "Saul." Some suggest high noon with its pleasing outlook, while others remind one of the blackness of midnight. Why should folk reared under like conditions and with equal opportunities be so diverse in their opinions concerning what constitutes life? There is but one answer to this query, and that is that their comprehension is fashioned at different levels of ideality.

It is easier and certainly far more satisfactory to live an illumined life than to live the humdrum existence of materiality. The law of sufficiency has always operated and one's attitude either of acceptance or rejection makes no difference. A fact is fixed and eternal and cannot be negated through misconception.

Being a church member, you say, perhaps, that you believe in the goodness and greatness of God. Is this really true? Weigh yourself in a balance and note the result. If you were classed as an unbeliever, you would be shocked and would probably resent the classification as being untrue. Let us evaluate you impartially. When we shall have finished the test, you will probably admit your shortcomings and wonder at your faithlessness. Why? Because you insist on living in the world of materiality rather than in the realm of Spirit.

You are familiar with this sentence: "Be fearful of nothing." Now, you have been repeatedly fearful. Many times in your life you have been fearful that you would not have money to meet your requirements on a

specific date, to purchase food, or to buy much-needed garments so that you might keep up an appearance of respectability. This is the first indictment against your so-called faith in the goodness of your heavenly Father. Here you are, a professed follower of the Master, a good church member, a regular contributor, and an exemplary citizen. Of what value are these outward manifestations of desirability, when you flout the goodness of God, even as you cringe before something that can in no manner affect you?

YOU ADMIT THAT you believe in the power of God, yet in the next breath you refuse to avail yourself of His love and care. Does not holy writ say: "Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on." If you believe this statement, why are you so concerned about the supposed absence of money? Every need in life has heretofore been met, at the right moment, so why your doubt about days yet unborn? The trouble is not that the supply will ever grow less, but that you are ignorant of what has been done for you. Again you lack understanding. You have a wrong perspective of life and its infinite possibilities. Why profess something and then by your own actions contradict yourself immediately? If you cannot be anything else, why not be consistent? Thus you at least make a pretense of being truthful.

Here is another glaring fault—sin, perhaps, is a better name for it—sin means missing the mark: You say you are sick and make others believe it by telling them about your symptoms, which have many times been aggravated by the concurrence of a physician. Can you imagine anything more inconsistent? Let us make a check of your incongruities. Many times you have claimed divine relationship as heir of God, and joint-heir with Christ. If God is Spirit, how can anything but Spirit be related to Him? If this be true, then you are Spirit and nothing else. Forget the ridiculous idea

that you are both Spirit and flesh, for nothing was ever more far-fetched.

SPIRIT NEVER HAS any pain, fever, or other ailments, so how can you—Spirit—be subject to such nonsense as that which men call sickness? Cholera, rheumatism, mumps, and diphtheria cannot affect you any more than the moon. Do you believe this thing? You attempt to refute these statements by saying that you know when you are sick, whether you have a fever or are suffering from a cancer. The truth of the matter is that you should know, but do not, because you rely on the physical senses rather than on true understanding. Your advancing an opinion as regards a certain condition is no proof that your viewpoint is correct. In this instance it is wholly wrong. Never attempt to displace facts with opinion, because it cannot be done. Facts never change, while opinions are as variable as the mind.

As in the case of your fear about not having money to meet your needs, through unbelief you again repeat the same offense. If God created a healthy body, can He not keep it in order? The reason you feel sick is because you know little or nothing about your divinity. You have listened to the babblings of the material world and have been content to remain earth-bound, rather than claiming the freedom that makes you immune from every malcondition.

WHAT A PICTURE to have of those who are of divine origin! What a travesty on intelligence! How inconsistent with reality! Man is eternal: he was never born and never dies; so why say that he is subject to the laws of sickness and death? Again a self-evident fact says that you lack understanding, for you know that Jesus' promise says, "If a man keep my word, he shall never see death."

With recurrent stubbornness you add to your list of failings and admit that though relying on the Infinite, you are a profound believer in the reality of matter.

If you have gone through life battling your way at every step, why not listen to a better plan, one of proved worth and power to satisfy? This is called the "divine estate." As the beauties of this realm unfold before your wondering gaze, kindly note the marked contrast between it and your former mode of existence. We say "existence" because, holding beliefs like yours, you have not really been living.

In the kingdom of God, of which you are an inseparable part, there is no sickness, no sin, no sorrow, no death. Contrariwise, all is beauty, harmony, completeness, satisfaction, and all the various attributes attesting unity. Of a truth it is "a house not made with hands," for nothing even remotely suggestive of mortality is known there. Peace to you as you enter into the privileges attendant on your new-found birthright.

Reader, this is not merely a piece of imagery, but a fact more potent than any you have ever known. No man can live satisfactorily in the realm of matter, for it contains every element that is counter to perfection. Clarify your perception through a recognition of the power of good, thereby knowing the Truth that frees you from every unsatisfactory condition. Fear has no substance and no power, then why cringe before it like a frightened child in the dark? Image perfection, reality, joy, and peace, and forget the falsities of the world of materiality. Seek understanding; for it gives assurance, it eliminates wrong thought, and removes every interference. In this manner high vision becomes a fixed part of your life and enables you to see all things in their true relation to God.

STAND WATCHFULLY and resolutely at the door of thought and let nothing of a disquieting nature enter your mind. Spend your time affirming the elements that make for a broader and more enlightened understanding of life. Prove all things and, having done so, claim as your own that good part which shall not be taken from you. Be still and know that in pro-

portion to the banishment of sense activity you gain spiritually, for it gives you time to enter into th sanctuary of the Most High, where to learn of Him i "life eternal."

By knowing Truth you destroy evil. Through a realization of the Christ consciousness you purify your thought. By adhering to Principle you obliterate all extraneous circumstances that tend to disquietude. Peace is your portion as it is a natural sequence to the fulfillment of the law of right thought. Success is yours because nothing else is possible in the realm of good. Success will attend all your steps; for the power of God is exceedingly able to do all things for those who obey the laws of right thinking.

Be alert to do good however small it may be. Goodness is as much a matter of quality as of quantity and usually more so. Frequently acknowledge the presence of Spirit; in so doing you will cleanse your thought of a desire for anything else. Claim the freedom that comes from right understanding and you will never again feel the yoke of bondage. Seek opportunities to broaden your concept of life. Look for the signs pointing to the hour when all men shall covet righteousness. Let the gold of your character be your only medium of exchange. All things are yours if you but seek earnestly, for God gives liberally of all good things to those who use them aright. Having freely received, freely give; thus you may prove your stewardship.

Drink deeply of the fountain of understanding and feast on the fruit of Spirit. When you have done this, you no longer have any sense of fear, nor will you know any want. When you shall have done all these things you will never be sick. You will laugh at the claim of death, knowing that it has no sting and that the grave has never recorded a victory. Why be concerned over the unrealities of life when they can in no manner affect you? Do not merely seek freedom from malconditions, but realize that they have never had any existence.

SUNDAY LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Our interpretation may puzzle, possibly startle, a new student, but we believe that a thorough study of the Unity Sunday lessons will amply repay any student. Study with an open mind, and Truth itself will convince you. Our Bible text is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission

LESSON 1, OCTOBER 1, 1933.

Unity Subject—*The Unity of the Spirit.*

International Subject—*Saul in Tarsus.*—Acts 21:39; 22:3, 27, 28; 26:4-7; Phil. 3:3-6.

39. But Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of no mean city: and I beseech thee, give me leave to speak unto the people.

3. I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are this day:

27. And the chief captain came and said unto him, Tell me, art thou a Roman? And he said, Yea.

28. And the chief captain answered, With a great sum obtained I this citizenship. And Paul said, But I am *a Roman* born.

4. My manner of life then from my youth up, which was from the beginning among mine own nation and at Jerusalem, know all the Jews;

5. Having knowledge of me from the first, if they be willing to testify, that after the straitest sect of our religion I lived a Pharisee.

6. And now I stand *here* to be judged for the hope of

the promise made of God unto our fathers;

7. Unto which *promise* our twelve tribes, earnestly serving *God* night and day, hope to attain. And concerning this hope I am accused by the Jews, O king!

3. For we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh:

4. Though I myself might have confidence even in the flesh: if any other man thinketh to have confidence in the flesh, I yet more:

5. Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as touching the law, a Pharisee;

6. As touching zeal, persecuting the church; as touching the righteousness which is in the law, found blameless.

GOLDEN TEXT—*Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth.*—II Tim. 2:15.

SILENT PRAYER—*There is but one Presence and one Power in the universe. I identify myself with that Presence and Power in the purpose of my heart and in the strength of my will.*

Paul told the Galatians that "God is one," an omnipotent unity of Spirit that is higher than any man-made effort to achieve oneness. Great as was Paul's work for Christ, he seems sometimes to have lacked a continuing vision of that unity which makes for peace. He thought to win others to "the Way" by becoming all things to all men. In today's lesson he begins by declaring himself a Cilician Jew. Next comes the statement that he is a Roman born; then he is a Pharisee. Not content with this genealogy, he goes further back and tells the captain of the guard that he is an Israelite, a Benjamite, and a Hebrew. Later, in a speech in his own defense, he tells his hearers that he was once a Pharisee "after the straitest sect," a persecutor of the Christians, and a blameless man. This array of credentials is a formidable one, and it is not

surprising that upon his final declaration that he was a Christian, his former Jewish brethren rejected him altogether. The great Fisher of Men drew converts to Himself by an appeal to their common humanity, not by addressing them as Jews or Greeks or Samaritans.

It is right to allow freedom of belief to all men and to permit all who are earnestly seeking Truth to retain the church affiliation of their choice. But we must rely on Truth to defend us if Truth is the one object beyond all others that we are seeking. If Truth is what we want most of all in life, we must lean our full weight on it as our stoutest support. Only so can we pass over the rough places in the climb without falling.

Jehovah told Moses to say, "I AM THAT I AM . . . hath sent me unto you." We might say, "I am what I am," with equal meaning today, much as Emerson said, "I am what I pretend to be. About me there is no make-believe." Again he says, "Do your stuff, and I shall know you." If we want to prove our right to the name of Christian, we must begin to think and act in terms of the Christ, not in terms of Abraham, of Cæsar, or of Adam.

Jesus prayed for His disciples "that they may all be one; even as thou, Father, *art* in me, and I in thee, that they also may be in us . . . that they may be one, even as we *are* one; I in them, and thou in me, that they may be perfected into one." Unity of spirit is the one goal of the Christ faith.

Metaphysically, Paul represents the will. He who wills to be all things to all men must of necessity scatter his forces and live in contention. He who is one thing to all men, on the other hand, concentrates the full strength of his purpose, the undivided power of his will, on his life's purpose, and all men feel his power.

Every one knows a great man as soon as he speaks. Often he is known at the first glance. This knowing is no proof of unusual acumen in the mind of the race. Rather, it is proof of the unity of spirit in man. Men know and recognize oneness at sight for the reason that

there is nothing else to be seen in its presence. Such unity is but a higher instance of that unerring instinct by virtue of which "the ox knoweth his owner, and the ass his master's crib"; by which the dog is able to trail the footsteps of his master, though made with thick boots in wet and dry ground in turn. All Truth is one, all identity one. God is the "Holy One of Israel" (the reality of life). The lower animals obey instinct and make no mistakes within their own range of capability. Man may elect to look, Janus-eyed, both backward and forward, to see both sides of every question, to weigh evil against good, to do away with evil in order to usher good into being, regardless of the truth that all the while good is already in being, awaiting recognition and acceptance in order to establish itself wholly and unreservedly in our life.

Logic and argument are both very well in their place, but that place is not always on the tongues of men. Paul tried to establish his logic by an appeal to reason; to show that if he but chose he could qualify for "confidence in the flesh" with the most confident. No record is found of the list of his converts to this reasoning, but any one who cares to look may see for himself the logic of the lily of the field, whose petals arrange themselves after the law of their kind in number and manner of growth, and whose coloring surpasses in its perfection all the effects achieved by the skill of human painters, dyers, and weavers. The tree shows its logic by putting forth leaves season after season according to its peculiar pattern. The earth also brings forth after its kind all the forms of life that it is prepared to nourish and sustain.

Likewise there is an instinctive logic of Truth. In order to prove his right to his faith, the Truth student need not hark back to a long religious ancestry. "The kingdom of God is nigh," and God is one. That One is now and forever the same, the Spirit of what is true, of what is alive with goodness, with love, with perfection, and with purpose to express these

ends. That "one far-off, divine event toward which the whole creation moves" is nothing more nor less than the achieving of the unity of spirit in the bond of peace.

QUESTIONS

1. In what should our full trust be placed, as Truth students?

2. What is the goal of Christian faith?

3. How can we prove to ourselves our right to the name Christian?

4. Give instances of unity in the lower orders of nature.

5. What, in your opinion, is the divine purpose of creation?

LESSON 2, OCTOBER 8, 1933.

Unity Subject—*From Self-Will to Understanding Obedience.*

International Subject—*Saul in Damascus.*—Acts 9:1-12, 17-19a

1. But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high priest,

2. And asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem.

3. And as he journeyed, it came to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light out of heaven:

4. And he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5. And he said, Who art thou, Lord? And he *said,* I am Jesus whom thou persecutest:

6. But rise, and enter into the city, and it shall be told thee what thou must do.

7. And the men that journeyed with him stood speechless, hearing the voice, but beholding no man.

8. And Saul arose from the earth; and when his eyes

were opened, he saw nothing; and they led him by the hand, and brought him into Damascus.

9. And he was three days without sight, and did neither eat nor drink.

10. Now there was a certain disciple at Damascus, named Ananias; and the Lord said unto him in a vision, Ananias. And he said, Behold, I *am here,* Lord.

11. And the Lord *said* unto him, Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus: for behold, he prayeth;

12. And he hath seen a man named Ananias coming in, and laying his hands on him, that he might receive his sight.

17. And Ananias departed, and entered into the house; and laying his hands on him said, Brother Saul, the Lord, *even* Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit.

18. And straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized;

19. And he took food and was strengthened.

GOLDEN TEXT—*Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new.*—II Cor. 5:17.

SILENT PRAYER—*By looking to the Christ within me, I visualize the life that I, a new creature, desire to live from this day forward.*

In every study of the action of the will, the understanding must be considered also. The two faculties work together in perfect accord.

Every one that has observed the willfulness of a child that does not understand the behavior of its elders toward itself knows how willfulness changes to obedience with the growth of understanding. The same rule holds true of adults. Always it is "more light, and fuller, that we want," for understanding alone holds the will in check and harmonizes life in accord with the divine plan.

Saul on his way to Damascus typifies the will in

action without a corresponding degree of active understanding. Damascus ("activity"; "alertness" in respect to trade or possessions), to which Saul was going for the purpose of persecuting the Christians when he had the vision that converted him, refers to the capacity of the intellect to engender strife and warring thoughts and conditions. The intellect, of itself, is selfish; when it is unsoftened by love and uninspired by spiritual Truth, it always stirs up strife, because its reasonings are hard, sharp, and contentious. Bigotry is unmixed with Christian mercy and breadth of vision, and results in spiritual blindness.

Nevertheless the bigot has one key to the door of Truth, and that key is sincerity. Saul was sincere, and he was likewise intelligent. He had doubtless observed closely the conduct of the disciples of Jesus under persecution. The bearing of Stephen at the moment of his stoning must have impressed Saul deeply, and as he went about his subsequent task of rounding up other converts to the Way, he no doubt began to ponder their way of meeting life and to compare it with his own. Finally, while he was nearing Damascus, light dawned on him in a blinding flash, and he saw the Christ as the foundation stone of the Way, and that Way as a life to be lived, a course to be followed without swerving.

Saul was a man of action. With him, to see was to act. But with spiritual sight came temporary physical blindness, when he could do nothing but submit to the guidance of others. There ended Saul's Pharisaic pride and the dominance of his intellect over his life; there, in submission and humility, began the life of Paul. Although already a man of some influence among the Pharisees, he immediately abandoned his position among them, together with his work, and set himself the task of adjusting his life to the standard of Jesus Christ. He began to study love instead of hate, tolerance instead of persecution, reasoned understanding rather than bigoted devotion to an inherited faith. His

new name, Paul, which means "little," signifies that he who had been a force in the world's way of destruction was now a beginner, a child, in the Christ way of love. But although his Christian beginnings were small, the sum total of Paul's record as a Christian is a gigantic one.

Paul was obedient to the inner voice. Another example of obedience is given in today's lesson in the person of Ananias, who immediately upon receiving a vision of Saul in his blinded state and a command to visit and heal him, went to the former persecutor and conveyed to him the blessing of Jesus Christ, which included the gift of the Holy Spirit and the restoration of his sight. Clear spiritual sight is an evidence of the Holy Spirit, since no one who sees thus can lack spiritual wholeness.

The confirmation of Paul's vision by one who was a follower of the Christ way confirmed Paul's experience on the way into Damascus, if it needed confirmation. Immediately he arose and was baptized, in token of the cleansing of his mind of all its old thought habits and the ushering in of the new spirit that was to characterize his thought and conduct from that time forward: the spirit of love, of peace, and of good will toward all men, which the angels had proclaimed at Bethlehem many years before.

There is in the minds of men today a spirit of skepticism and cynicism that is destructive of all true growth and development. The urge for personal possessions has led to greed and selfishness, which in their turn brought financial depression and collapse of industrial enterprise over virtually the whole world. Men today need conversion, a complete change of mind from commercialism and materialism to a sound understanding that life rests upon a spiritual basis and is, in consequence, a universal, not a personal matter. We must realize that our thought about life determines our conduct, and that we use our will according to the direction of our emotional bent. Emotion, furthermore,

rests on instinctive understanding. Therefore we must devote ourselves to gaining a right understanding of life. We must believe in the constructive power of right thought and action; in other words, in good will towards all men.

Any one who is at all susceptible to spiritual influences can easily prove for himself the effect of good will when it is allowed uninterrupted sway. There is one season of the year, namely, Christmas, when good will is general. Every one forgets his own self at that time and centers his attention on his friends and loved ones, with the intention of giving them tokens of remembrance and affection. More time and thought, money and energy, are spent at that season than during any other period of corresponding length in the whole year. The result of this universal unselfishness and overflowing good will is an "electrification" of life. No one can be in a Christmas-shopping crowd without catching the infection of new life and good cheer that is innate in the spirit of man. For it is a spiritual something that takes possession of the race at that season: the spirit of peace and good will, the Holy Spirit of love. If that spirit could be maintained throughout one year, it would solve all our problems of doubt, skepticism, selfish greed, hatred, and war.

Immediately after Paul's baptism, "he took food and was strengthened." As soon as we undergo a change of mind from ill will to good will, we begin to build upon the new foundation, to prove our good faith.

QUESTIONS

1. What must be considered in connection with a study of the will?

2. What does Saul on his way to Damascus typify?

3. What did the conversion of Paul show of the strength of his will to obey the inner voice?

4. Give an example of the power of good will to change the entire thought of a community.

Lesson 3, October 15, 1933.

Unity Subject—*Coöperation of the Will.*

International Subject—*Paul in Antioch.*—Acts 11:19-30; 12:25.

19. They therefore that were scattered abroad upon the tribulation that arose about Stephen travelled as far as Phœnicia, and Cyprus, and Antioch, speaking the word to none save only to Jews.

20. But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the Greeks also, preaching the Lord Jesus.

21. And the hand of the Lord was with them: and a great number that believed turned unto the Lord.

22. And the report concerning them came to the ears of the church which was in Jerusalem: and they sent forth Barnabas as far as Antioch:

23. Who, when he was come, and had seen the grace of God, was glad; and he exhorted them all, that with purpose of heart they would cleave unto the Lord:

24. For he was a good man, and full of the Holy Spirit and of faith: and much people was added unto the Lord.

25. And he went forth to Tarsus to seek for Saul;

26. And when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together with the church, and taught much people; and that the disciples were called Christians first in Antioch.

27. Now in these days there came down prophets from Jerusalem unto Antioch.

28. And there stood up one of them named Agabus, and signified by the Spirit that there should be a great famine over all the world: which came to pass in the days of Claudius.

29. And the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judæa:

30. Which also they did, sending it to the elders by the hand of Barnabas and Saul.

25. And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministration, taking with them John whose surname was Mark.

GOLDEN TEXT—*For I am not ashamed of the Gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.*—Rom. 1:16.

SILENT PRAYER—*I gladly coöperate in every way in the establishing of good.*

The history of the early Christians shows the truth of the saying "The blood of the martyrs is the seed of the Church." They were scattered to many lands by persecution, and in that way the gospel was introduced more widely than it would have been if they had been allowed to remain undisturbed and to teach at their convenience. Metaphysically, this state of things means that resistance strengthens the thought substance, which gathers power through the force intended for its destruction.

Here is a useful hint in healing or in any other metaphysical effort: Fighting an evil tendency builds it up instead of doing away with it. Battling the evils of humanity, society, individuals, or governments, causes them to become stronger. The reformers think that their onslaughts are the direct cause of the purification that takes place. A close analysis of the matter always reveals the fact that the reform was the work of forces seeking to sustain and build up righteousness and justice. The uncovering of error is a step in its eradication, but condemnation of error does not correct it; correction is brought about by the good.

In the beginning of his study of Truth, the student feels that he should apply his new-found understanding only to his religious ideas (only to Jews). As he progresses in his application of Truth principles, however, he begins to branch out and to use them in secular ways as well. Those who were scattered abroad following the stoning of Stephen, men of Cyprus and Cyrene, preached also to the Greeks. The Greeks represent intellectual reasonings, which must become amenable to spiritual Truth before the scholar or the

student can be an effective worker or can feel actively happy in his faith. Paul spent much of his time in trying to harmonize the teaching of the Christ with intellectual reasonings both among Jews and Gentiles. The truth regarding the teaching of Christ had begun in the early days of Christianity to reach the old reasonings of the intellect, and the wall of old ideas began to give way. This change opened the way for the ministry of Paul to the Gentiles (who represent the entire body consciousness.)

One meaning given to Antioch is "speedy as a chariot." This implies swiftness and a capacity for carrying. Metaphysically, Antioch refers to the swiftness with which the theology of Paul and Barnabas proceeded. Barnabas, whose name originally was Joseph, represents the power of imagination brought into expression through association with the word (Paul). Paul and Barnabas were well suited to be coworkers in the task of Christianizing the Gentiles, and they taught together in Antioch for a whole year. Antioch (formulated theology) must be thoroughly Christianized. Our ideas of God and of man's relation to God must undergo a great change before we can enter into the uplifting and unifying of the whole man, spirit, soul, and body, in life.

The passage "And a great number that believed turned unto the Lord" is of interest, in that it shows the power of the word to convert passive belief into active faith. Turning to the Lord ("to the law and to the testimonies") means putting one's faith to work in a practical way.

In the latter part of the lesson we read of Agabus and of the famine which he predicted. This famine seems to have been more severe in Palestine than in Antioch where Paul and Barnabas were working, since the Christians in the latter place were able to send relief to their brethren in Judæa. Agabus symbolizes that in us which perceives the different forces working

in the soul; sees the point at which these forces are likely to clash and the evident outcome.

The coöperation expressed in this lesson in the sending of relief in the form of donations by Paul and Barnabas to the Judean Christians was the forerunner of the charitable enterprises of today. Every disaster by flood or famine in China or elsewhere arouses the social conscience of our time, and funds for relief pour into the treasury of the Red Cross and other organizations trained to deal with such emergencies. The same spirit of coöperation and helpfulness is being worked out in our body and our mind. If one organ or function of the body falls below normal in its work, other organs and functions immediately begin to work all the harder in order to make up for the seeming lack. Our faculties and powers of mind likewise contribute of their love, substance, strength, understanding, and power to help build up one another and to aid in regenerating our entire being.

In this lesson there is no sign of dissension or persecution. Jews and Gentiles apparently worked together in the cause of Christianity, and perfect harmony prevailed. If the same kind of coöperation could have continued throughout Paul's career as a Christian, his work would doubtless have been concentrated in one or two of the larger centers of the ancient civilization and would have grown much stronger there than it did in his lifetime. However, what was lost in numbers through persecution was made up in zeal, and the gospel message was made known in many more countries that would have been the case in Paul's day if all had been smooth sailing for him. Thus we see that although coöperation is much to be desired, since "where two or three are gathered together in my name, there am I," it is likewise true that when the personal man in his extremity cries out, "I, even I only, am left; and they seek my life, to take it away," even there man may join forces with the one Presence and the one Power and, by becoming unified consciously with

his spiritual source, achieve the same measure of work in another way. The enduring nature of God's will precludes defeat.

QUESTIONS

1. What metaphysical lesson is to be found in the by-products of resistance?

2. What power is back of all reform?

3. How can the teaching of the Christ be harmonized with intellectual reasoning?

4. What is the meaning of the verse "And a great number that believed turned unto the Lord"?

5. What are the chief advantages to be gained by coöperation? Does coöperation apply to the individual as well as to groups?

LESSON 4, OCTOBER 22, 1933.

Unity Subject—*The Whole Consciousness Awakened to Truth.*

International Subject—*Paul in Asia Minor.*—Acts 13: 1-5, 13-15; 14:19-23.

1. Now there were at Antioch, in the church that was *there,* prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul.

2. And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them.

3. Then, when they had fasted and prayed and laid their hands on them, they sent them away.

4. So they, being sent forth by the Holy Spirit, went down to Seleucia; and from thence they sailed to Cyprus.

5. And when they were at Salamis, they proclaimed the word of God in the synagogues of the Jews: and they had also John as their attendant.

13. Now Paul and his company set sail from Paphos, and came to Perga in Pamphylia: and John departed from them and returned to Jerusalem.

14. But they, passing through from Perga, came to Antioch of Pisidia; and they went into the synagogue on the sabbath day, and sat down.

15. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Brethren, if ye have any word of exhortation for the people, say on.

19. But there came Jews thither from Antioch and Iconium: and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing that he was dead.

20. But as the disciples stood round about him, he rose up, and entered into the city: and on the morrow he went forth with Barnabas to Derbe.

21. And when they had preached the gospel to that city, and had made many disciples, they returned to Lystra, and to Iconium, and to Antioch,

22. Confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the kingdom of God.

23. And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed.

GOLDEN TEXT—*And he said unto them, Go ye into all the world, and preach the gospel to the whole creation.*—Mark 16:15.

SILENT PRAYER—*Deceptive mortal thoughts are no longer active in me. The Christ Truth now rules in power throughout my being.*

The establishing of the church of God is, to the individual Truth student, the establishing of the Christ Truth throughout the consciousness of man. Before man can become at home in the consciousness of Truth he must be awake to it and able to recognize it. The journeys of Paul and Barnabas to different places and their preaching and founding of Christian assemblies symbolize the teaching of the word of Truth and its establishment in the various centers of consciousness in man's organism. This work applies especially to the outer or Gentile mind. At the time covered by today's lesson the disciples were preaching to both Jews and Gentiles, giving their attention first to the Jews in every town in which they labored.

The first step in awakening the thought centers in man to the Christ Truth is to gain an understanding of God as Spirit and of man's relation (as an organized entity) to Spirit. This understanding is revealed by the Holy Spirit, which is an epitome of Divine Mind projected into human consciousness. The church of God or of Christ is first a mental perception; it must go through certain processes before it is established in the whole consciousness.

Five prophets and teachers were in Antioch, and they thoroughly established the Christian spirit there before they began to carry the work to other cities and other countries. The antagonistic phase of mind typified by Antioch and implied in the phrase "formulated theology" must be dealt with. The prophets and teachers who had gathered at Antioch symbolize the five senses with their wonderful capabilities when instructed and awakened by Spirit. When he is set free from sense thought the individual can no longer be found by forms and creeds, but his mind remains truly open to spiritual growth and progress.

The limitations of the senses are not natural to any one, but are the impositions of ignorance. The ear may become attuned to distinguish sounds that formerly were unnoticed by it. So with all the other senses; they are in reality spiritual, unlimited in their capacity as soon as the obscuration produced by ignorance is removed.

Some years ago a man conceived the idea that no matter how little natural aptitude he might have for music, he could master any musical instrument he might choose to learn to play upon, in sixty days. Following out his idea, he became proficient in violin music within that period, thus proving his point to one who had disputed it. Concentration of the mind on any given subject awakens the faculties to such a degree that they enter into an understanding of its details and master it.

We might suppose that it would be much easier for

the one who had natural aptitude or "an ear for music" to become a good musician in a short time than it would be for one who had no such gift; but the man who proved his argument by mastering the violin in two months stated that he lacked natural aptitude in music. The capacity of the senses when thoroughly awakened and concentrated fully on a subject in which an individual is interested has never yet been determined; but the one who gives himself unreservedly to a subject receives in the same measure. Such is the law.

The work of establishing the Christ consciousness in the various thought centers and states of consciousness in man is first subjective; that is, it is a silent, interior implanting of ideas that do not at once make themselves manifest in the outer life. In this lesson, Paul typifies the will, and Barnabas the prophet's son. By the power of the will we implant in every part of the consciousness a spiritual potency that has within it all the possibilities of its source. This divine seed is the word of Truth, which may spring up immediately, or may lie dormant only to germinate and appear after many days.

The religious ideas (the Jews) are sometimes so unyielding that they seek to nullify all effort to spread Truth throughout the whole consciousness. The will, however, when it is reënforced by the other faculties of the mind (the disciples standing round about Paul), is indomitable, especially if the faculties are centered in the Christ and given to prayer. Thus, when Paul was stoned by the Jews, dragged out of the city, and left for dead, he rose up and went on his way, undertaking a long journey on the following day, because the disciples "stood by."

Those who do not understand the study of Truth sometimes wonder at the student's repeating affirmations. Such confirmation of ideas is necessary in order to fix in mind the habit of right thought, after erroneous thought habits have been dislodged. So Paul and

Barnabas returned to the cities where they had preached the gospel, in order to strengthen the disciples in the faith by encouraging them to continue steadfast in the Way, regardless of anything that might tend to turn them aside.

Prayer and fasting are both forms of concentration and, when combined, the two raise the mind to a high consciousness of spiritual power. Commending to the Lord those whom we have helped to a vision of Truth enables us to hold them in the thought of divine protection, as it helps them to see themselves infolded in divine love and care. We should make it our habit to see others as well as ourselves as we are in the ideal: perfect in faithfulness and in the will to achieve all that we are guided in prayer and meditation to see as good and right.

QUESTIONS

1. What do the journeys of Paul and Barnabas in today's lesson signify?
2. What is the first step in awakening the thought centers in man to the Christ Truth?
3. Explain in what way the limitations of the five senses are not natural to man.
4. What part does the will play in awakening the mind of man to the consciousness of Truth and establishing him in it?
5. Why is it necessary to repeat affirmations?
6. How should we habitually see ourselves and others?

LESSON 5, OCTOBER 29, 1933.

Unity Subject—*The Power of Example.*

International Subject—*World's Temperance Sunday.*
—Rom. 13:12-14; 14:7-9, 15-21.

12. The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.

13. Let us walk becomingly, as in the day; not in rev-

elling and drunkenness, not in chambering and wantonness, not in strife and jealousy.

14. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*.

7. For none of us liveth to himself, and none dieth to himself.

8. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

9. For to this end Christ died and lived *again*, that he might be Lord of both the dead and the living.

15. For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died.

16. Let not then your good be evil spoken of:

17. For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

18. For he that herein serveth Christ is well-pleasing to God, and approved of men.

19. So then let us follow after things which make for peace, and things whereby we may edify one another.

20. Overthrow not for meat's sake the work of God. All things indeed are clean; howbeit it is evil for that man who eateth with offence.

21. It is good not to eat flesh, nor to drink wine, nor *to do anything* whereby thy brother stumbleth.

GOLDEN TEXT—*Love worketh no ill to his neighbor: love therefore is the fulfilment of the law.*—Rom. 13:10.

SILENT PRAYER—*I take thought for my neighbor as for myself.*

Every one has within him, sometimes deep below the surface, sometimes directly upon it, an urge to do good and to influence others to do likewise. This urge is one of the traits of man that, if it is to fulfill itself, must be seen and not heard. Like the giving of alms, it permits no conferences between the right hand and the left, if it would avoid defeating its own end.

A modern writer has said: "Again, if you hear a man talking overmuch of brotherly love and that sort of thing—I do not mean the hypocrite, but the sincere

humanitarian whom you and I have met and had dealings with and could name—if you hear such a man talking overmuch of serving his fellows, you are pretty sure that here is a man who will be slippery or dishonorable in his personal transactions."

The reason for this pessimism is found in the fact that talk is a cheap substitute for action, and that where action is needed no satisfactory substitute is to be found or will in general be tolerated.

The subject of temperance antedates the known history of man and is hinted at in the allegory of the Garden of Eden with its forbidden fruit. Two thousand years ago the writer of Romans thought it high time that men saw and understood the mainsprings of this subject, and he tried in the text of today's lesson to stir them to the task by holding before them the privilege they possessed of setting a good example. "Let not your good be evil spoken of," he warned his converts. The surest way to have one's good spoken evil of is to speak of it too much oneself, thus paving the way for others to march over one's good intentions.

However, the power of example still holds good as an argument. All it needs is a trial. Good examples are never lacking. Total abstinence, indeed, begins in the animal kingdom. The so-called lower animals, except those controlled by man, never violate their instincts in food, drink, or conduct. We say that the lower animals are not free, that they must act instinctively; but the fact that they obey instinct unerringly is an example that man, who possesses free will as the avenue to a Godlike nature, may well emulate. "No man ever hated his own flesh; but nourisheth and cherisheth it," or at least desîres to do so. That is his instinct. To obey it aright, man acts and lives as a son of God, which in fact he is.

Under the Volstead law we hèard much talk of individual freedom. Any one, it was said, had the right to decide for himself what he would drink, and when denied this right he might make intoxicants in his own

home and serve them there. Society would uphold him in so doing. There was a time, not many centuries ago, when the rights of society were considered paramount to those of the individual; when the good of all outweighed that of any one man, at least in theory. But for a long time now the doctrine of individualism has held sway over the minds of men, with its theory of the individual's right to "life, liberty, and the pursuit of happiness." The pursuit of happiness is a very broad term, and its meaning varies with the understanding of the mind that entertains it. But in the last analysis permanent happiness cannot be enjoyed by the personal man, or by man in any personal sense. Happiness is to be achieved only in the degree that one is able to see oneself as a part of the whole.

"We have a sure monitor of the will to act righteously in the present feeling of happiness or misery, and we have a hope . . . that in some way and at some time happiness and pleasure shall be completely reconciled by Nature."

The word "nature" is well personified in this extract, for only the nature of the Christ consciousness fits this description and answers this hope. "Put ye on the Lord Jesus Christ." The outstanding characteristic of Jesus was His social-mindedness. He gave little thought to His own wants and needs, much to those of others. He is the Great Exemplar. He defined His aspirations definitely to Pilate: "To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth." Every one who has been privileged to come into the world in the form and fashion of man has come to that same end: to bear witness to his true nature, to obey his instinctive urge to right conduct, to make himself the son of God.

Our lesson breathes the ideal of disinterested action for the benefit of those who have not yet risen to the plane of disinterestedness. At the same time, such action is best for us, as any one may prove by trying it.

Negative proof also is not wanting, since hospitals, asylums, and cemeteries all bear witness that our good comes to us not by way of indulgence in appetite.

More than half the States have already voted for repeal of the Eighteenth Amendment. The individual needs to take stock of his assets and liabilities, to make sure of his solvency under the new *régime*. If he finds that he owes a debt to society, as he will find if he is honest with himself, he must have the legal tender with which to pay that debt. The pleasure and good fellowship of the moment are not true coin of the realm.

Every one knows that to live for pleasure only, to have as one's chief aim the gratifying of personal tastes, no matter how esthetic these may be, is to make provision for the flesh, to put nothing of value into the substance of life. At the end of the long road of self-gratification one runs into dust and ashes, disillusionment, boredom, suicide. No one who acknowledges his debt to society can seriously desire to lead his fellow men along such a road. Since for himself he wishes to savor the realities of life, to know peace and a measure of happiness, he must of necessity set his standards high enough to allow others who may be influenced by his example to encounter such realities and happiness.

In the language of the text, "let us follow after things . . . whereby we may edify one another." To edify is to build up, to teach. What we need most is education in temperance. Until the law of love is understood and followed, the law of cause and effect must not be lost sight of. Since the consequences of our acts go deeper in life than our vision can penetrate, we need to keep both the law of cause and effect and the law of love.

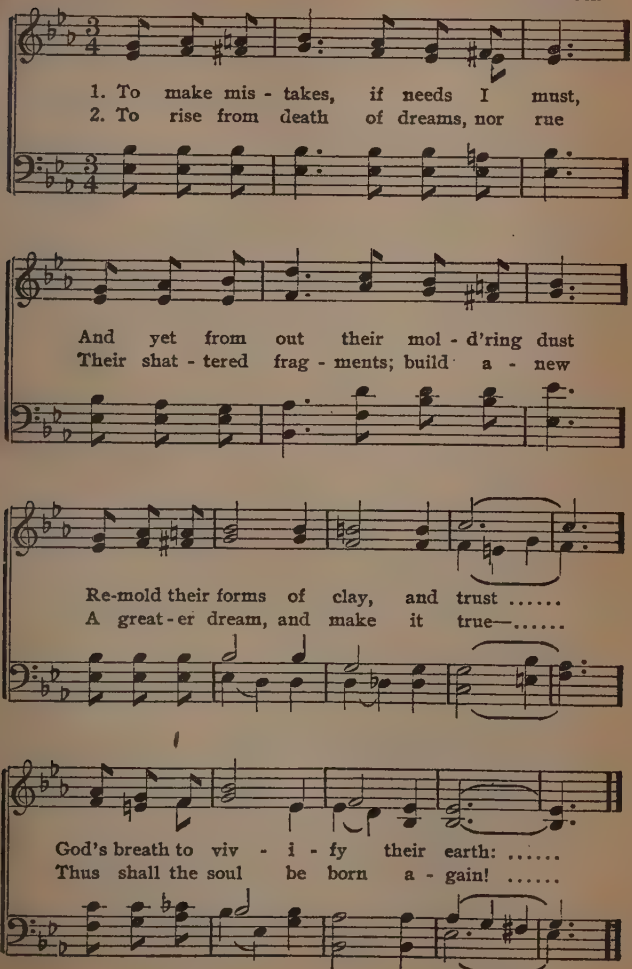
QUESTIONS

1. What is the best argument for temperance?
2. How is man's individual freedom to be rightly exercised?
3. What is the true mission of every one?
4. Name two laws that should be observed.

RESURGENCE

Words by
ERNEST C. WILSON

Music by
FRANGKISER


1. To make mis - takes, if needs I must,
2. To rise from death of dreams, nor rue
And yet from out their mol - d'ring dust
Their shat - tered frag - ments; build a - new
Re-mold their forms of clay, and trust .....
A great - er dream, and make it true—.....
God's breath to viv - i - fy their earth: .....
Thus shall the soul be born a - gain! .....

FAITH

As some lone bird in hidden marsh
Might pipe, though heeded not, his song,
Surprised himself how sweet the note,
What impulse keeps it full and long?

So must I chant my joy as strange—
Knowing not what nor whence it be—
But this its theme: The steadfast faith
Of Christ is mine eternally.

O bird, through what long æons came
The haunting wildness of that strain?
What is it still supports, outpours,
That ecstasy akin to pain?

I cannot tell, but this I know:
Through me a tide forever swells,
The faith of Christ, a power supreme,
That gives me peace and yet impels!

Through faith I know that love will meet
My every need most graciously.
I do not know how it has come,
But 'tis the faith of Christ in me.

Unwavering, strong, it makes me free,
Like some lone prairie bird awing.
Assuring all my joy, this theme—
The eternal faith of Christ—I sing.

—Blanche Ableson

SILENT UNITY

Be still, and know that I am God

I am filled with wisdom, and the grace of God is upon me

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering, without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your coöperation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address. Address your request to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
Cable address: Unity, Kansas City.

Health and Prosperity

In a Scriptural sense the forgiving grace of God through Christ represents an extension of divine favor to the repentant sinner, not because of good works but through faith.

To the metaphysical Christian who seeks a cause for everything and its logical sequence, this widely accepted dogma of grace through Christ seems at first rather obscure.

We find, however, that every dogma of the Church is founded on fundamental Truth and can be reconciled with some idea moving in and related directly to the action of the mind spiritually, mentally, or physically. The reason we rebel in the observance of rituals is that we do not understand what they represent. If you knew that the soul accumulates filth by sensuous thinking like the body does dirt, and that a flood of spiritual thoughts would cleanse it like water does the body, you would not be indifferent to baptism. Neither would you be indifferent to the understanding of these truths by the candidate. And again, when the spiritual significance of water baptism is understood, then the water symbol would lose its importance and be eventually dispensed with in favor of its spiritual reality.

So we find that this thought of grace and clemency on the part of God to one who has accepted Christ as mediator, is based on a universal, spiritual truth.

Christ is God's idea of man. Christ is God's anointed or God's thought of a perfect man implanted in the spiritual being of every man. No adequate idea of this planting by God of His image and likeness can be put in the limited language of man. Paul says it is the mystery of mysteries, hid for ages and generations, from the foundation of the world, "Christ in you, the hope of glory."

We get our clearest concept of God's ideal man when we understand that what we call God is the one creative mind, source of all existence; that this source of all creation groups ideas and makes those ideas work out its plans. Man is the result of the greatest group of ideas in Divine Mind.

By incorporating into his consciousness the group ideas in his realm man develops soul or self-awareness; he becomes an individualized identity or I AM. We all are joined together in this realm of ideas and are steadily progressing in soul growth as we discover and appropriate the God-implanted seed ideas, such as love, life, wisdom, justice, strength, goodness, mercy, forgiveness, kindness, tenderness, patience, power; in fact, all the good thoughts we can imagine. The more of these divine ideas we develop the greater our Godlike power and the more we can help others to the same soul attainment.

The realm of Christ ideas in us is the door to the supreme realm of ideas or God-Mind. Every soul that develops a God idea becomes God manifest, and to the extent of his development, a savior

to some other soul who is striving for that "prize of the high calling of God in Christ."

Jesus Christ developed more of God's ideas of man than any other soul on this earth, and He thereby has become automatically the Savior of men. By His superhuman power He dynamited the psychic prison in which the whole race was bound, and freed those who through faith identify themselves with His radiant spiritual consciousness.

Jesus knew what He had accomplished in breaking the mortal mesmerism of the race and He boldly proclaimed His ability to help all those who will join Him in seeking to make direct unity with creative Mind.

As Jesus Christ healed in Galilee so He is healing in that same spiritual realm of radiant health today. "To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God."

HEALING THOUGHT

By the grace of God through Christ Jesus, I am made whole

PROSPERITY THOUGHT

By the grace of God through Christ Jesus, I am prospered

PRAYERS ANSWERED

The following testimonials come from persons who have been healed by the power of Spirit. These testimonials are expressions of the writer's gratitude to God for His wonderful love. Many of the writers acknowledge also the helpful ministry of Silent Unity. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School editorial department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared

I Will Come and Heal

YOU MAY DISCONTINUE your prayers for my wife. She has so far recovered that I feel we now can handle the situation. There remains a slight soreness in the heart region, but all pain has ceased and her strength is almost back to normal. She is sleeping normally, too.

Throughout her illness I have not despaired, even when the physician whom we first called said that there was very little hope. God has never failed us, and I knew down to the marrow of my bones that He was not going to do so this time. I thank you so much for your help, and I am inclosing a love offering.—*A. L. B., Washington, D. C.*

YOU WILL BE happy to know that the boy for whose hearing I asked your prayers, is now quite normal in his hearing, and we are greatly rejoiced. I am inclosing a love offering.—*Mrs. O. E. R., Cleveland, Ohio.*

I MUST TELL YOU of our great rejoicing—my mother is getting well. You remember I wrote you several times about her accident in April, when she broke both legs and an arm, and suffered a concussion of the brain.

She is going to be able to walk in the near future, for which blessing we are thankful to God. With God on our side, we can accomplish everything and anything. The doctors saw a miracle performed before their eyes. I want to thank you for your help.—*Mrs. R. L. A., Houston, Tex.*

I WORE GLASSES FOR YEARS, but since becoming a Unity student I can see perfectly without them.—*G. M., Hamilton, Conn.*

SEVERAL MONTHS AGO I wrote to you, asking for your prayers that my little granddaughter, J—— Y——, might be healed. I did not know at the time that the doctors had diagnosed her case as epilepsy, and said that nothing could be done to cure her. Since I wrote to you, the child has not had a single attack and is perfectly well. My heart is full of gratitude and praise to God for this wonderful blessing, to Unity, who has helped me with so many inspiring messages, and to the friend who first told me about Unity.—*Mrs. F. A. L., Taft, Calif.*

I WANT TO TELL YOU about the healing of an ulcerated stomach from which I was suffering. Several days after I had written you, about ten o'clock at night, a great peace came over me, also a warm wave of comfort and freedom from pain. I knew at once that the prayers of Silent Unity had been answered, and that Christ was indeed born anew in me. I was well! I have gained about twelve pounds and appear perfectly normal in every part of my body. My thought has been healed likewise, and every day is one of gratitude. —*M. F. P., Yuma, Ariz.*

I REQUESTED your aid about a month ago in getting rid of a bad case of eczema. I am very happy to say that I progressed very quickly, and that the eczema has entirely disappeared. It is hard to realize that such a short time ago I felt so miserable. I have forgotten all that in the happy realization that I am entirely

healed through your prayers. God bless you!—*D. W., Pueblo, Colo.*

A SHORT TIME AGO I wrote to you for your prayers that I might be cured of heart trouble and dropsy. I am now pleased to inform you that every trace of these ailments has disappeared, for which I am more than grateful to God and to Silent Unity.—*Mrs. M. H., Salt Lake City, Utah.*

Filled with Plenty

I AM WRITING YOU these few lines to let you know that through your help I am trusting to the Lord for my support; and He is proving to me that He is my help in every need. I thank you for your prayers.—*L. B. W., Jacksonville, Fla.*

YOU MAY TAKE my name off your list for prosperity prayers; for I am very grateful and happy to tell you that I have a lovely position now. Your help and instructions have meant a great deal to me, and may God bless you!—*H. M. S., Diablo, Calif.*

IT IS WITH GREAT PLEASURE that I write you about our good fortune. We are now in Washington where my husband has a splendid position. You did so much to help us through the past few years. Unity taught me how to pray, how to have faith, and how to smile when everything went wrong. Everything is working out beautifully for us, and God seems so close to us now. Bless Unity and all its workers.—*Mrs. M. J. B., Washington, D. C.*

He Shall Have Abundance

I WANT TO TAKE this opportunity to thank the Unity workers for their prayers aiding me to secure the many benefits I have received through my use of the prosperity bank plan. While using the daily bank drill I was placed on a five-day working basis instead

of the shorter hours that I had been working for some time. Naturally this resulted in an increase in my salary for which I am most thankful.—*F. R., Terre Haute, Ind.*

THE BANK DRILL has been of much help and inspiration to me, and through its daily use I have found a greater prosperity; also a deeper and more appreciative understanding of the teachings of Unity—*A. G. C., Bartow, Fla.*

WE RENTED OUR PLACE shortly after starting our prosperity bank drill, for which we give thanks. —*Mrs. F. T., Berkeley, Calif.*

Search the Scriptures

THESE LESSONS are so soul satisfying. I feel greatly blessed in taking this course, which I hold of great value, and thank you so much for the annotations that come from you with the return of my papers. My love to you, and may the Father bless you.—*E. S., Berkeley, Calif.*

THIS HAS BEEN a splendid lesson to work on both the first and the second time. I think I have received fully as much enlightenment from working out the essay as while working on the questions, perhaps because your remarks on the graded lesson are always so illuminating. I feel especially glad about the teaching on faith's working through love. It makes such a difference as far as the reactions in our work are concerned whether we take hold of things by the smooth handle or not. And to know that faith is the forming as well as the sustaining element in consciousness, that God works while we trust, is a wonderfully strong thought. My gratitude goes out to you for all that this course is meaning to me. The inclosed love offering is blessed with the power of love to dissolve gently and harmoniously all adverse beliefs while it wakens

into activity multitudes of happy, enlightened ideas. —*G. M. B., Bristol, Vt.*

JUST A FEW WORDS of thanks to you for the privilege of this correspondence course. Each lesson is a new growth for me. I have been a subscriber to Unity periodicals for the past eight or ten years, but until I started these lessons I never knew the wonderful true realizations that could be revealed to one's consciousness. Many blessings that before were accepted in a passively thankful way are now accepted thankfully and joyously, with a fuller realization that the gift and the Giver are one in Truth. So much good is coming into my life, and faith is replacing fear. Again I thank you and bless you in the thoughts of success in your work.—*G. M. S., New Albany, Ind.*

I AM NOW SENDING in my sixth lesson, and trust it will meet with your approval. Thank you very much for the notes attached to my previous lessons. They are a great help to me, and I am trying to put into practice the lessons I am studying. I am trusting God for complete healing of mind, body, and soul. It is such a blessing to be able to write free from pain. The fifth lesson was the first that I wrote in anything like comfort. I am deeply thankful for God's blessings, and I thank Him many times during the day. I am also very grateful to Unity.—*E. S., E. Walpole, Mass.*

The Sun Stood Still

THIS IS TO LET YOU KNOW that we have had a lovely rain. We are all so grateful for your prayers. I am inclosing a love offering.—*A. E. E., Santa Monica, Calif.*

YOU MAY DISCONTINUE prayers for rain, as the day I mailed my letter to Unity the clouds gathered and the rain came in abundance. For several days it has rained in a beautiful and gentle way, which has greatly improved the crops and has helped all our neighbors as

well as ourselves. I can see God's blessings shining for miles around and I am very grateful to Him and to you. May God bless you and your work!—*Mrs. E. H. H., Walstonburg, N. C.*

My Help Cometh from Jehovah

I HAVE BEEN READING your literature for two years, and cannot begin to tell you how much it has done for me, for my whole life has been changed. Each number of *Weekly Unity* seems to have just the article that meets my daily needs. May you be wonderfully blessed in your great work!—*L. C., Norwalk, Conn.*

UNITY DAILY WORD has been my constant companion since the very first day that I received it. My deepest gratitude to you, who are so untiring in your efforts to place God first in the minds of all men.—*A. L., Richmond, Mo.*

I AM SENDING IN my subscription for another year of *Weekly Unity*, and I feel that I must write my appreciation of this wonderful magazine. I look forward to it every week, it brings me a realization of all the good things that life holds for me. It is a comfort and guide in my household work and in my business. I thank you all!—*Mrs. I. A., Chichester, Sussex, England.*

THIS IS TO ACKNOWLEDGE receipt of the autographed copy of the *Metaphysical Bible Dictionary*. The binding is beautiful and the front page that has Charles Fillmore's autograph on it is an inspiration. It proves that the law as taught by Jesus Christ works when we understand how to apply it.

The paper and print are everything that one could expect, in such a valuable and beautiful book. I am so grateful to the Giver of all good gifts for being among those privileged to purchase one of the autographed copies. The contents of the book prove untiring effort

and many hours of inspiration, transcribed so that any one may understand.

God bless Mr. Fillmore and all his coworkers for giving to humanity so valuable and inspiring a writing as this great volume!—*Mrs. L. P. B., Arabi, La.*

I Am the Light

UNITY TEACHINGS have helped me to find the Christ Spirit within me, and I have many blessings to be thankful for.—*G. G., Palo Alto, Calif.*

THE RESULTS of your faithfulness in working for me and with me have been evident. There have been days when I have felt myself overwhelmed by the blessings that have become manifest in my life, and the kindnesses that I have received on all sides. Spiritually, my gain has been great. I have felt much closer to the divine, and answers to my prayers have come swiftly, even in the little everyday affairs. I am very grateful for your help.—*Mrs. T. W. A., Paris, France.*

I WANT TO THANK YOU for your prayers. They have brought me peace and patience, both of which attributes I greatly needed. Thank you and bless you. —*D. C. B., St. Matthews, Ky.*

He Is My Refuge

AT LAST I HAVE found the health I was seeking. I had it all the time and didn't know it. You may discontinue prayers for me.

God bless you, dear friends. Your helpful letters have been such a blessing, and I have felt so uplifted each time I received your message. I have not only gained in weight, but all my problems have melted away, and I have a greater knowledge of Truth by finding the Christ in me. I am very thankful to God

and to you for my many blessings.—*Mrs. R. B., Milwaukee, Wis.*

Unto Us a Child

MY DAUGHTER HAS a fine, healthy baby girl. I do thank God and you, dear Unity; for my daughter is doing well and the baby is perfect. We are very happy and thankful. I am grateful for your efforts in pointing out the sunshine way for us. God bless you!—*Mrs. G. B., Ropesville, Tex.*

OUR BABY, a daughter, was born early in March. I had a very easy time and a rapid recovery. The baby is strong and healthy and is gaining each week. I deeply appreciate your help.—*C. M., Fort Barry, Calif.*

Father, I Thank Thee

MY DEEPEST GRATITUDE for the work that you always do so freely and effectively without question! And I am also grateful for the loving, inspiring, and encouraging letters that help me so much.—*Mrs. W. B. M., Charlotte, Mich.*

I WANT UNITY READERS to know how wonderfully we have been blessed this winter by the prayers of Silent Unity, and by Unity teachings. We were almost naked, with no money to buy food. We had a little corn but not enough to do us for any length of time. We had no wheat and no way to get any flour. But God in His mercy granted that my husband and son should get jobs that paid them 50 cents a day, which fed us, but didn't give us enough to buy clothes. And then He opened up the heart of a dear woman, who sent us clothes and shoes and many things we needed. How wonderful God is! I can never praise Him enough. Silent Unity has taught me to come close to God and see things as they really are. Bless you all!—*Mrs. M. T., Polkton, N. C.*

Help From
SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

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What is the law back of the promise "Before they call, I will answer; and while they are yet speaking, I will hear"? —*Extract from a letter answered by Silent Unity.*

God is eternal, everywhere-present Being. He is goodness, absolute; He is infinite, changeless love. Jesus revealed Him as Father, and this name suggests love and care. The Psalmist understood the love and compassion of God, for he says,

"Like as a father pitieth his children,
So Jehovah pitieth them that fear him."

But the fatherhood of God is so great and so marvelous, so far beyond anything that an earthly parent has ever expressed that even the Psalmist's concept falls far short of the reality. God is the one Being, in whom we all have our being. So close and intimate is this relation that the poet has described it by saying, "Closer is He than breathing, and nearer than hands and feet."

In all the old Scriptural writings the infinite tenderness and yearning of God for His children's love is often described. Nowhere is it more forcibly expressed than in the promise "Before they call, I will answer; and while they are yet speaking, I will hear." By the very law of our being, we are so closely connected with our Father that He feels and knows our slightest desire for Him, and by the very nature of His being which is love, He responds even before the desire can be framed in words.

Some have doubted this because they have prayed

and have not received as they desired. Their experience does not prove that God is variable or indifferent, but rather it proves that with Him can be "no variation, neither shadow that is cast by turning"; that is, He is law, and He cannot violate the law of being even to answer prayer. Wherever there seems to be a failure on God's part, we should remember His absolute perfection and love, and look within ourselves for the cause of every apparent failure to reach His ear. Sometimes a little self-examination shows that it is not God after all that is desired, but only some of His blessings. When we comply with the law of Being the response is always sure and unfailing.

Why does God allow evil and death in the world if it is His will always to bless man? Why does He favor some and withhold from others? Why do you declare that all is perfect, when all around us we see suffering and death? —*Extract from a letter answered by Silent Unity.*

God is the unchanging One, the infinite good, the indefinable source from which all that is took being. The spirit of divinity that came out from God the Father as the being of man took form in earth expression, that he might redeem and transform the world and earth life to God's glory and perfection. As virgin spirit, man "willed" to come into the earth life to lift it up: it became his divine mission in the spiritual kingdom and in earth expression.

In his evolvement in the kingdoms of earth he entombed the Spirit and the divine memory of his divinity and parenthood in God, in order that he might become wholly a supreme, powerful earth ego, and through the power of his earth ego again resurrect the spiritual self and carry all the elements and kingdoms of earth back to the Godhead, redeemed and glorified. This earth ego that the all-wise virgin spirit clothed about itself makes many mistakes in the use of power; which results in inharmonious experiences that have been named "evil." We come to understand that so-called

"evil" is really "experience," various lessons which are necessary and inevitable in man's unfoldment. They are not of God, not sent by Him as punishment; they are creations of the earth ego in its sojourn in earth life. Sickness, lack or inharmony appear in man's world because he has not learned to lift up his being to its spiritual origin; because he has used the power of being to satisfy the earth man only.

God is good, God is love, and He never changes. Man changes and becomes receptive to this good, and as it is ever-existent, it flows into him immediately when he creates a channel for its entrance into his life. God does not inflict pain or inharmony of any kind, for the nature and essence of His being is good.

Man, the spiritual identity in God, can never die. The earth form that clothes the divinity must change till, in the course of time and unfoldment, it is transmuted and lifted up to the spiritual substance of God. We must remember that man is infinitely more than the form that clothes him, and that he is engaged in lifting up and perfecting the forms of life through all the realms of being. When we say that man is immortal and cannot know death we are calling forth the entombed spirit of God within him. When one has perfected the earth ego and again calls the divinity into livingness he is set free from change and decay of the earth tabernacle. So-called death is "evil" in the sense that the earth expression has not yet been redeemed, though it is necessary that man should pass into different forms in different realms of being so as to gain wisdom in quickening the reality of the spiritual self and setting it free from the bondage of earth life in its unredeemed state.

When we declare that "all is perfect," we are identifying ourselves with the Spirit of being that came out from God, because it has never been anything else than perfect through all the ages of time. We are aligning ourselves with our divinity when we claim our perfection, though the outer man is passing through the vari-

ous stages of unfoldment in reaching that high estate of the divine self. Indeed, man has but glimpsed the threshold in his present state, and new worlds shall unfold to be a habitat for life yet unredeemed.

If sin is the cause of all trouble, why are "bad" people often healthier than the "good"?—*Extract from a letter answered by Silent Unity.*

The first thing you need is a correct understanding of "righteousness." The world's standard deals only with the outer acts, taking no account of the unrighteous thoughts of the mind and heart. Unless one knows the thoughts and intents of the heart of an individual, one is not a competent judge, and is breaking the direct command of Jesus Christ, "Judge not according to appearance, but judge righteous judgment," if one calls one man a greater sinner than another.

A man may be ever so moral outwardly and even be a church member, yet hold many thoughts of hatred and envy in his mind. He may have wrong ideas of life and of God, thinking that God is the author of sickness and trouble, and wills these things upon him; he may be covetous, or he may think that righteousness and poverty go hand in hand; he may think it is God's will for people to suffer, and these wrong ideas would work out in bodily sickness much more quickly than many of the outer acts called sinful, that are done by those who do not profess Christianity.

Then again, one of the most harmful things a person can do, so far as his health and happiness is concerned, is to sit Sunday after Sunday listening to sermons in which are mixed thoughts of hell-fire, deathbed scenes, and things of this order, filling the hearers with fear and burying deep into their subconscious the idea that they may die any time. People who do not attend church do not have these damaging ideas held before them all the time, therefore do not reap the results of the race error along this line nearly so quickly.

THE PURPOSE OF UNITY

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and teach men and women of every church and also those who have no church affiliations to use and prove the eternal Truth taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an independent association of Unity students formed to provide, maintain, and conduct a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught.

Unity centers and study classes are places of religious research for all people, regardless of creed; and places where helpful instruction in Christian living may be received. They are voluntary associations of such Unity students as may desire to band themselves together for study, mutual help, and service.

Through its field department the Unity School of Christianity offers an advisory service for the purpose of promoting high standards of center conduct.

Information concerning Silent Unity (Unity School's healing department) may be found elsewhere in this magazine.

Unity Workers Take Home Study Course

The Unity Correspondence School office is a busy place these days, for in addition to correcting and grading papers for students in the field, the teachers are doing a similar work for the Silent Unity group, who are now taking the home study course. Our home study course is therefore being studied literally at home.

Perhaps you have wanted and intended for some time to take up this course of study to gain a deeper understanding of practical Christianity. Why not start now and get the immediate benefit of its teaching. You will find new beauty in the Bible, and you will grow in the knowledge and understanding of Truth. For full details about the study course, write to

Unity Correspondence School Department,
917 Tracy, Kansas City, Mo.

One Woman's Glorious Pledge

"Inclosed find a love offering of $10," read a recent letter to our Silent-70 Department, *"to be used in His name for the distribution of* Lessons in Truth *among prisoners. I have made a pledge within myself that I will not be satisfied until I have been the channel for distributing 1,000 copies of* Lessons in Truth. *And I want you to bless each book and its recipient, so that the perfect work of the Father may be accomplished."*

Silent-70 has already distributed more than eight thousand copies of *Lessons in Truth,* and it is through the love and kindness of Unity readers that this great and helpful work has gone on. They are friends who, like this woman, have made a silent covenant with themselves to act as channels for the increased flow of Truth teachings into a world of groping souls, and Silent-70 gratefully acknowledges their generous help.

One Good Turn Inspires Another

When you send a Unity periodical subscription to some friend, you can never tell how many persons will be benefited by it, because often the one who receives it feels the urge to order a subscription for some one else. We have in mind the case of a reader who ordered a subscription for a friend, and concluded her letter as follows:

My husband and I were the recipients of a gift subscription to this little magazine, and we have derived such a world of good from its perusal that we wish to pass on its message of help and cheer to another.

Members of the Help-One-A-Month club set in motion a great current of good by sending once a month to some friend a subscription to a Unity periodical. Perhaps you would like to become a member of this club, and share in the great work. All you need to do is to direct a card to

Help-One-A-Month Club
917 Tracy, Kansas City, Mo.

A Help to New Readers

For those who are contacting a Unity periodical for the first time confusion often arises in regard to the silence, the prosperity bank, the use of denials and affirmations, and so forth. These new readers find much help in *The Unity Viewpoint,* a booklet that we send free to every new subscriber to a Unity periodical (*Wee Wisdom* subscribers excepted). When you send a gift subscription to a friend who is not already receiving the periodical that you select for him, we will include with it a copy of this little booklet, thus greatly adding to the value of your gift.

Appearing This Month in
Other Unity Periodicals

A Three-Way Surprise

The twins would be ten years old on Halloween, and Jock got Mother's permission to ask five little girls to come and surprise his sister at that time. But Jacqueline was planning the same sort of surprise for Jock, so there was a joint surprise when the twins walked into the living room and saw ten guests in all. And then—well, the guests sprang a third surprise, all of which makes "A Halloween Mix-Up," by Minola Maddy, a very delightful story. It appears in the October issue of *Wee Wisdom.*

There Is Only One Healing Power

In an article, entitled "Modern Miracles of Healing," appearing in the October number of *Youth* magazine, Ernest C. Wilson says: "There is only one healing power, whether we invoke it through an osteopath or a chiropractor, a dentist or a surgeon, a pill or a prayer. There is only one power that heals and that is the power of God almighty, and no surgeon in the world, no medicine, no physician could help us if it were not for that power and presence which is mighty within us." This article stresses the fact that it is better to keep well than to have to make a healing demonstration.

"Nothing Succeeds Like Success"

The October issue of *Unity Daily Word* carries an article that gives some simple rules by which to cultivate the success habit. Mr. Whitney says, among other things, that we should never allow thoughts of former

failure to play upon a new undertaking, thereby identifying it with failure. Rather, we should recall past successes, thus stimulating our confidence, so that success will come more readily. You will find some practical suggestions in this article, which is entitled "The Habit of Being Successful."

Business Executive Writes on Leadership

Just as a chemist separates the elements in a body to determine its nature, so Frank V. Martinek segregates and analyzes the elements that make for true leadership. His laboratory is a great industry where he has come in intimate contact with thousands of men throughout the years that he has served as assistant vice president in charge of the personnel department of the Standard Oil Company of Indiana. His advice and experience is sought by the leaders of many large corporations. In his new series of articles on "Characteristics of Leadership," commencing in October *Good Business*, our readers will benefit from the analysis of an array of facts that can be gathered only by years of practice in the new science of human engineering.

Popular Writers Contribute to Weekly Unity

Weekly Unity's editors announce the immediate publication of a number of outstanding articles by its most popular writers, which include Lillian Grace Copp, Genevieve Courtney Maurer, Ernest C. Wilson, Alberta Flanders, Dr. C. O. Southard, and others. Appearing the first week in October is an article by Lillian Grace Copp, entitled "When the Light Came," which gives a true account of a family's successful demonstration over some of the most distressing circumstances imaginable. If you have any doubt about the efficacy of prayer, read this article.

CLASSIFIED DIRECTORY

Unity Centers and Unity Literature Dealers

This directory is provided as a guide for those who wish to attend Unity meetings and secure Unity literature in various cities. Unity periodicals and textbooks are carried by all centers listed.

*** indicates: Permanent centers whose teaching and practice are uniformly in keeping with Unity School's standards.

** indicates: Unity Study classes and probationary center ministries.

* indicates: Literature dealers and independent Truth centers that carry the Unity literature, but whose teaching program and visiting speakers do not come strictly under the classification of Unity work.

§ indicates: Either Home of Truth, Divine Science, Christian Assembly, or Church of Truth center. These centers sponsor various presentations of Truth differing slightly from Unity, but all in harmony with the Christ message.

ALABAMA

Mobile— * Unity Cl, 256 N Conception

ARIZONA

Phoenix— *** Unity Cen, 805 N Third

ARKANSAS

Little Rock— ** Unity Cen, 809 W 15th

CALIFORNIA

Alameda— § Home of Truth, 1300 Grand
Alhambra— ** Unity Soc, 133 N Garfield
* Unity Cen, 19 W Main
Bakersfield— ** Unity Cen, 1729 19th st
Berkeley— ** Unity Cl, 1176 Colusa
Burbank— *** Unity Cen, Gregg bldg
Burlingame— * Meta Cen, Metropolitan bldg
Compton— *** Unity Study Club, 311 So Acacia
Eagle Rock— ** Unity Cen, 4652 Eagle Rock
Glendale *** Unity Cen, 119 S Kenwood
Hollywood— *** Unity Lib, 1030 N Western; Unity Cl, 1651 Winona
§ Truth Center, 6633 Sunset
Huntington Park— *** Unity Cen, 6209½ Rugby
Inglewood— *** Unity Tr Min, 426 E Queen
Ione— *** Unity Study Cl, Main & Preston
Long Beach— *** Unity Soc, 432 Locust
* Meta Studio, 121 Chestnut
Los Angeles— *** Unity Temple, 2120 S Union; Unity Assembly, 233 S Broadway; Unity Harmony Cen, Alexandria Hotel; Christian Unity, 143 N Gramercy
** Unity Cen, 1002 S Burger;
* Unity Truth Cen, 815 S Hill; Fowler Bros, 747 Bdwy; Bullock's; Advance Bk Co, 628 W 8th; May Co, 8th & Hill; Church of Divine Healing, 1684 W Adams; Anna McMillan, 4118 Central (col)
§ Home of Truth, 1975 W Wash
Napa— * Mrs Ralph Wilson, 938 Seminary
Oakland— *** Unity Cen, 1424 Alice
** Unity Cl, 5365 Fairfax
* Meta Lib, 532 16th; J E Harding, 878 Wood (col); H C Capwell & Co
§ Truth Cen, 3006 Fruitvale
Pasadena— *** Unity Soc, 11 N Oak Knoll
** Temple of Living Word, 65 S Roosevelt
§ Church of Truth, 690 E Orange Grove
Redlands— ** Leona Ballou, 906 Tribune
Richmond— *** Beulah Tiller, 146 2d
Sacramento— *** Unity Cen, 2130 21st
San Bernardino— *** Unity Cen, 2189 E st
San Diego— *** Unity Soc, 412 A st
San Francisco— ** Unity Temple, 115 O'Farrell
§ May Wiggin, 177 Post
* Meta Lib, 177 Post; The Emporium; Truth Cen, 1212 Market; Mission Truth Cen, American hall
San Jose— § Christian Assembly, 72 N 5th
Santa Barbara— § Truth Cen, 227 E Arrellaga
Santa Cruz— *** Truth Cen, 151 Garfield
* Meta Lib, 35 Walnut
Santa Monica— *** Unity Cen, 528 Arizona
* Universal Truth Lib, 1337 Ocean
Santa Rosa— ** Unity Cen, Masonic Temple
Stockton— *** Unity Cen, 822 N Center
Van Nuys— *** Unity Cen, 14550 Victory
Whittier— *** Unity Soc, 410 S Greenleaf
Willow Glen— § Christian Assembly, 1305 Lincoln

COLORADO

Colorado Springs— ** Unity Cen, DeGraff bldg
Denver— ** Temple of Prac Chr, 1437 Glenarm

* Publication Bk st, 514 15th
Pueblo— * Truth Cen, Congress hotel

CONNECTICUT

Hartford— ** Unity Reading Rm, 750 Main
Stamford— *** Unity Soc, 4 South

DISTRICT OF COLUMBIA

Washington— * Unity Soc, 1326 I, NW

FLORIDA

Daytona Beach— ** Unity Cen, (col) Masonic Hall, Weaver st
* Herbert Rodwell, 110 N Beach
Jacksonville— *** Unity Cen, Union & Hogan; Unity Cen, 804 Pippin (col)
Lakeland— ** Unity Cl, 54 Lake Hunter
Miami— ** Unity Cen, 123 S E 3d
St Petersburg— *** Unity Church, 646 5th ave S
Tampa— *** First Unity Soc, 222 W Lafayette
West Palm Beach— § Temple of Truth, 600 S Olive

IDAHO

Boise— * Unity Study Cl, 517 N 10th; Truth Cen, 203 Fidelity Bldg

ILLINOIS

Bloomington— *** Unity Cen, 526½ N Main
Chicago— *** Unity Soc, 159 N State; Unity Fellowship, 25 E Jackson
** Unity Study Cl, 5105 Michigan (col)
§ Divine Science College, Straus bldg; Home of Truth, Lake View bldg
* South Side Cl, 4307 S Mich (col)
Decatur— *** Unity Cen, 308 W Main
Galesburg— ** Unity Cen, 46 E Grove
Moline— *** Unity Cl, Peoples Power bldg
Peoria— *** Unity College, 1821 Main; Unity Cl, 503 E Maywood
Rockford— ** Unity Cen, Stewart bldg
Springfield— *** Unity Cen, 509 S 6th

INDIANA

Indianapolis— *** Unity Cen, Kresge bldg
* Truth Cen, 4455 Bdwy
Muncie— ** Unity Cen, 201½ E Main

IOWA

Cedar Rapids— *** Unity Cen, 728 4th Ave E
Davenport— *** Unity Cen, Whitaker bldg
Des Moines— *** Unity Cen, K P bldg
Sioux City— *** Unity Cen, Martin Hotel
Waterloo— *** Unity Cen, Lafayette bldg

KANSAS

Topeka— *** Unity Cen, Jayhawk hotel

KENTUCKY

Louisville— *** Unity Truth Cen, Ft Nelson hotel; Truth Cen, 1322 S 4th

LOUISIANA

New Orleans— ** Unity Soc, 604 Canal

MASSACHUSETTS

Boston— *** Unity Cen, 25 Huntington
§ Home of Truth, Hotel Vendome
* Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield

MICHIGAN

Battle Creek— * Book Nook, 90 Highway
Bay City— ** Unity Cl, First Presbyterian Church
Detroit— *** Unity Cen, 100 W Kirby
Grand Rapids— ** Unity Soc, 61 Sheldon
Kalamazoo— *** Unity Cen, 209 W Dutton
Royal Oak— ** Unity Cen, 500 S Main

MINNESOTA

Duluth— *** Unity Cen, 215 W 2d
Minneapolis— *** Unity Soc, Plymouth bldg; Unity Cen, 1108 Nicollet
* F M Barrett, 2947 Park
Red Wing— ** Unity Cl, 415 Dakota
St Paul— *** Unity Cen, Frontier bldg

MISSOURI

Kansas City— *** Unity Reading Rm, Waldheim bldg; Unity S S Cen, 3538 Harrison; Unity Soc, 913 Tracy; Unity Cen, 2216 Brooklyn (col)
St Joseph— *** Unity Cen, Empire Trust bldg
St Louis— *** First Unity Soc, Kings-Way hotel; Unity Soc, 5579 Pershing
** So Side Unity Group, 3611 Bates
§ Divine Science Church, 3617 Wyoming; No Side Divine Science, 4300 Gano

MONTANA

Billings— *** Unity Cen, Northern hotel
Bozeman— *** Unity Cen, 301 S Black
Butte— *** Unity Cen, YMCA
Helena— * Meta Cen, Unitarian Church bldg
Great Falls— ** Unity Cl, 313 Central
* Truth Cen, Columbia bldg
Livingston— *** Unity Cen, Murray hotel
Missoula— * Unity Cl, 447 W Broadway

NEBRASKA

Lincoln— *** Unity Soc, 1548 O st
Omaha— *** Unity Cen, Courtney bldg
* Meta Lib, Patterson bldg

NEW HAMPSHIRE

Manchester— * Home of Truth, Hotel Carpenter

NEW JERSEY

Atlantic City— * Temple of Truth, Central Pier
East Orange— * Divine Science, 19 Washington
Montclair— *** Unity Cl, 14 S Park
Newark— *** Unity Soc, Berwick hotel
* Truth Cen, 97 S 10th
Plainfield— *** Unity Cen, Babcock bldg

NEW MEXICO

Albuquerque— ** Unity Rdg Rm, 210 N 6th
Raton— ** Unity Soc, 321 N 4th

NEW YORK

Brooklyn— *** Unity Soc, 50 Livingston
Buffalo— *** Unity Soc, 154 Lancaster
New Rochelle— ** Unity Cen, 271 No ave
New York City— *** Unity Soc, 11 W 42d; Unity Cl, 2 W 130th (col)
* Brentano's, 1 W 47th; Universal Truth Cen, 360 W 125; Church of Healing Christ, Biltmore Hotel
§ Church of Truth, Salmon Tower bldg
Rochester— *** Unity Cen, Seneca hotel; Unity Soc, 633 East
Schenectady— *** Unity Soc, 1029 University
Syracuse— * New Thought Cen, 155 E Onondaga

OHIO

Akron— *** Unity Cen, Pythian temple
Alliance— ** Unity Cl, 238 Main
Canton— *** Unity Soc, 610 Market N
Cincinnati— *** Unity Cen, 26 E 6th; Unity Gleaners, 2942 Minot, Oakley Station
* New Thought Temple, 1401 E McMillan
Cleveland— *** Christian Unity, 3848 Prospect
§ Church of Truth, Hotel Olmstead
Columbus— *** Unity Cen, 80 W Starr
Dayton— *** Unity Cen, Dayton Industries bldg
Hamilton— *** Unity Temple, 117 Ross

Toledo— *** Unity Cen, 2310 Collingwood
Warren— *** Unity Cen, 2d Natl Bank bldg
Wellington— ** Unity Cl, 419 Courtland
Xenia— ** Unity Cl, Kingsbury bldg
Zanesville— ** Unity Study Cl, YMCA

OKLAHOMA

Muskogee— ** Unity Cen, 803 W Bdwy
Tulsa— *** Unity Reading Rm, 608-12 Commercial bldg
** Unity Cl, 511 E Marshall (col)

OREGON

Portland— *** Unity Cen, 183 N 20th
* Meta Lib, 405 Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Coudersport— * D M Andrews, 107 S Main
Erie— § Truth Cen, Reed hotel
Germantown— ** Unity Cl, 231 E Price
Philadelphia— § Center of Truth, 236 S 13th; Chapel of Truth, 117 S Broad
Pittsburgh— *** Unity Cen, Century Bldg
Wilkes-Barre— ** Unity Cl, 315 Miners' Bank bldg

TENNESSEE

Memphis— ** Unity Cl, 148 Court
Nashville— *** Unity Cen, Tulane hotel

TEXAS

Amarillo— ** Unity Study Cl, 1500 Taylor
Austin— ** Unity Study Cl, Driskill Hotel
Dallas— *** Unity Assb, 1101 Burt bldg
** Unity Cen, 928 Allen bldg
El Paso— *** Unity Temple, 850 E Franklin
Ft Worth— *** Unity Cen, Worth bldg
Houston— *** Unity Cen, Milam Bldg
San Antonio— ** Unity Soc, Maverick bldg

UTAH

Ogden— ** Unity Cl, 2838 Wash
Salt Lake City— ** Unity Cl, Cullen hotel

WASHINGTON

Seattle— *** Unity Cen, Henry bldg
* Seattle Cen, 1125 5th; The Bon Marche
Spokane— § Church of Truth, 1124 W 6th
* Meta Book Shop, 821½ 1st; Unity Bookshop, Standard Stock Exch Bldg
Tacoma— * Truth Cen, Hotel Winthrop
Yakima— ** Meta Cen, 301 N 2d

WISCONSIN

Beloit— * Study Cl, 626 Pleasant
Milwaukee— *** Unity Cen, 3112 W Highland

AUSTRALIA

Adelaide— * New Thought Soc, Eagle Chambers
§ Divine Science Cen, 99 King William
Brisbane— * Truth Cen, Albert House
Perth— * Albert & Sons, 180 Murray
Sydney— * Harmony Cen, 433 Victoria, Chatswood N S W; New Thought Home, Seaforth Crescent, Seaforth via Manly

CANADA

Calgary— ** Unity Cen, 221A 8th ave W
Edmonton— *** Unity Cen, Empire blk
Montreal— *** Unity Cen, 2023 Mansfield
Moose Jaw— ** Unity Cen, 73 High W
Regina— ** Unity Cen, Broder bldg
Saskatoon— ** Unity Cen, 314 Canada bldg
Toronto— *** Unity Cen, 765 A Yonge
Vancouver— ** Unity Fellowship, 641 Granville
Victoria— *** Unity Cen, 635 Fort
Winnipeg— *** Unity Assb, 322 Donald
* Beth Richards, 333½ Portage

ENGLAND

Boscombe Hants— * E Quinion, 20 Gordon
Cheshire— *** Unity Cen, Glendor Mt rd Upton B'head
* Annie Fairbank, 47 St Nicholas rd Wallasy Village
Liverpool— *** Unity Cen, 125 Mt Pleasant; Soc of Prac Christianity, 12A Colquitt
London— ** Unity Cen, 78 Lancaster Gate
* L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 9 Percy st (Tottenham Ct rd), W1; Order of the Golden Age, 155 Brompton rd, SW 3
Manchester— *** Unity Cen, Houldsworth Hall, 35 John Dalton st

GERMANY

Heilbronn am Neckar— * H A Hahn Frankfurterstrasse 8

SCOTLAND

Edinburgh— *** Unity Study Cl, 7 Churchill place

SOUTH AFRICA

Fairview, Johannesburg— * Unity Bk Depot, 66 Grace

Unity Periodicals

UNITY—*A message of Christian healing*

UNITY DAILY WORD—*A daily page of inspiration*

WEEKLY UNITY—*Practical truths for daily living*

GOOD BUSINESS—*Combines Truth with business*

YOUTH—*For youthful readers, regardless of years*

WEE WISDOM—*Teaches children to live happily*

(*Unity, Unity Daily Word, Good Business, Youth,* and *Wee Wisdom,* each $1.50 a year. *Weekly Unity,* $1 a year.)

The Qualities of Leadership

Elsewhere in this issue you will find an announcement of a series of articles by Frank V. Martinek on "Characteristics of Leadership," to begin in the

October issue of *Good Business*. Mr. Martinek is assistant vice president of the Standard Oil Company of Indiana. Many of his friends have urged him to publish these articles at once in book form, but he has chosen to let *Good Business* publish them serially. Order your subscription for *Good Business* now, so as to begin with the first installment of this series.

Use Your Power in a Constructive Way

"Through the power of imagination we impress upon the body the concepts of the mind. . . . A man can imagine that he has some evil condition in body or affairs, and through the imaging law build it up until it becomes manifest. On the other hand, he can use the same power to make good appear on every side."

These words come from the chapter on "Imagination" in Charles Fillmore's book *Christian Healing*, a textbook for advanced students of Truth. Twelve lessons with question helps make up its contents.

The Supposing Game

The man or woman who has learned to make use of the imaginative faculty, has taken a decided step toward the attainment of success. Harry Gordon Selfridge, the London merchant prince, attributes his great success to this very thing—the exercise of his imagination, which he describes as playing "the supposing game." His story is told in the chapter of this title in the book *Open Doors*, by F. B. Whitney, editor of *Unity Daily Word*.

Lessons in Truth—an Entire Library

We wish to share with you a wonderful testimonial from a reader who has been benefited by the study of *Lessons in Truth:*

About four years ago my physician told me that I

needed to think positively, and recommended that I obtain a copy of Lessons in Truth. *He told me that the longer I studied and practiced what its pages offered me in ideas, the more I should find that this book contained between its covers an entire library.*

This was the only book of the kind that I had ever read, and I stayed with it for two years to be sure that I had absorbed as much as possible. Many times I have been back to it to get my feet again on a solid foundation.

Many of my friends who have watched me coming into marvelous health, step by step, have been led to study the book. I work its theory in business to the exclusion of all else, and people often wonder how I get all the breaks.

If you have not read *Lessons in Truth,* by H. Emilie Cady, do not put off ordering your copy. It is the textbook for beginners in the study of Truth.

A Greeting to Unity People

If you have a phonograph you will want the ten-inch, hard-surface record on which Myrtle Fillmore gives "A Greeting to Unity People." And this is not all. On the reverse side of the record Charles Fillmore recites the "Unity Statement of Faith." This record is priced at 75 cents.

"I Shall Not Want"

"Do you fear lack? Does it rear its ugly head, like a specter, in your life? Follow the shepherd as he

leads his sheep into places of safety. Say with the shepherd: 'I shall not want.'"

These lines are from *The Song of Life,* Ernest C. Wilson's beautiful interpretation of the 23d Psalm, now published in booklet form. When you see this booklet with its attractive cover, you will want to order a number of copies for Christmas remembrances. The booklet measures 3¾ by 5⅞ inches, and is priced at 10 cents for a

single copy; $1 for 20 copies.

A Challenge to Christianity

Jesus instructed His disciples to preach and to heal, but these two practices became widely separated with the passing of time. Indeed, the very mention of healing in connection with religion came to be classed as fanaticism, and healing as far as Christianity was concerned became a lost art. But today the Christian world is rallying as never before to the subject of healing, for Christianity is being challenged on this point. You will want to read Richard Lynch's article in November *Unity*, entitled "I AM Health," which gives some illuminating thoughts on healing.

Reduction in Price of Booklet

Lessons for Young Students, a booklet by Imelda Octavia Shanklin, has been reduced to 25 cents. The former price was 35 cents.

"Truth in simple lessons" fitly describes the message of this little booklet, which teaches children about God, health, love, and Truth. Each lesson is followed by an exercise in review of what has been studied. The lessons in this booklet will help children get a clearer understanding of their Sunday school lessons.

The Secret of Concentration

Some one has said that the secret of concentration

is in being so much interested in what you are thinking about that no other thoughts can find an opening. However, if you find that your thoughts have the habit of wandering off and returning with others that are unwelcome, you will find help in Jennie H. Croft's booklet *Methods of Meditation*, which gives four definite steps for achieving perfect concentration.

Prayer for Today

The following paragraph is taken from *All Things Made New*, and gives you an idea of the inspiring meditations to be found in this book by Frances W. Foulks.

"I thank Thee for today, dear Lord, and I go forth calm, steady, poised—in peace and joy and strength

—because I have the assurance that Thou wilt be to me whatsoever I need this whole day through to make it perfect, complete, productive, glorious. I in Thee, and Thou in me, all day, each day, and eternally!"

The forty-nine chapters of this book bring you a wealth of thought for your periods of silent meditation.

Children's Books for Christmas

We still have on hand some of the children's books that have been reduced to

29 cents each, or two books for 50 cents. These include *Little Susie Sleep Ears* and *White Stockings and Other Tales* for boys and girls six to ten years of age; also *Treasure Box* for children of ten or more. Why not order several of these books right now and lay them by for Christmas gifts for your little friends?

Tract Assortments

If you have not ordered one of our tract assortments, you will want to do so now, for these tracts will bring you a rich metaphysical teaching at small cost to you. There are twenty-five tracts in each package. They have been selling at five cents each, and for only 25 cents you can order the entire assortment.

What Do You Desire?

Ernest C. Wilson says in his book *The Sunlit Way:* "A wavering, uncertain state of mind produces a wavering, uncertain state of affairs, because the circumstances of our lives follow the patterns of our thoughts."

The author believes that our desires must be definite in the sense of not being blurred or continually changing, but not so definite as to include the idea of limitation. In the chapter "Desire and Vision," you will find helpful thoughts for making demonstrations.

Unity periodicals bring practical help.

A New Tract

At the request of many of our friends we have put into tract form Ernest C. Wilson's article on "How to Meet Bereavement," which was published some time ago in *Youth, Unity,* and *Weekly Unity.* This tract is priced at 5 cents a copy.

Unity periodicals bring a new outlook on life.

Unity Books and Booklets

For Beginners	Caroline Napier	*English or German*	$ .50
	Directions for Beginners		.25
	Directions for Beginners	*Spanish*, $.10; *German*	.25
	Lessons in Truth	flexible $2; cloth	1.00
	Lessons in Truth	*French, Swedish, Italian, Norwegian*, $.75; *German, Spanish, Dutch*	1.00
	Lovingly in the Hands of the Father	flexible $2; cloth	1.00
	Miscellaneous Writings	flexible $2; cloth	1.00
	Miscellaneous Writings	*Italian, French, German*	.75
	Unity's Statement of Faith		.10
On Healing	Christian Healing	flexible $2; cloth	1.00
	Christian Healing	*French*, $.75; *German*	1.00
	Divine Remedies	*French*	.75
	Heal Thyself	cloth	1.00
On Prosperity	*Adventures in Prosperity	flexible $2; cloth	1.00
	Spiritual Law in Business, The		.25
On the Silence	Methods of Meditation		.35
	The Silence		.50
Pertaining to the Home	Meatless Meals	cloth	1.00
	Science of Food and Cookery, The	cloth	2.50
	Truth in the Home		.50
Inspirational	All Things Made New	flexible $2; cloth	1.00
	Beginning Again		.35
	*Christ Way of Living, The		.50
	Creed of the Dauntless	flexible $2; cloth	1.00
	Faith That Removes Mountains	*German*	.25
	Finding the Christ		.25
	Finding the Christ	*German, Spanish, Swedish*	.25
	Holy Bread		.10
	*Open Doors	flexible $2; cloth	1.00
	Remember	cloth	1.00
	*Song of Life, The		.10
	Sunlit Way, The	*German or English* cloth	1.00
	What Are You?	cloth	1.00
Devotional	Bible, American Standard Edition		4.50
	Book of Silent Prayer		.50
	Metaphysical Bible Dictionary		10.00
	New Testament, American Standard Edition		.50
	Truth in Song		.50
	Unity Song Selections	cloth	1.00
	When Ye Pray		.50
For Advanced Study	Inner Vision		.50
	Selected Studies		.50
	Talks on Truth		.50
	Twelve Powers of Man, The	flexible $2; cloth	1.00
Juvenile	*How Jimmy Came Through		.50
	Little Susie Sleep Ears		.29
	Treasure Box		.29
	White Stockings and Other Tales		.29

*Latest Unity Publications

UNITY SCHOOL OF CHRISTIANITY

917 Tracy, Kansas City, Mo.

What You Have—*Share*

To be prosperous you must first feel prosperous, and there is no surer way of feeling prosperous than by sharing with others. Do not say, "I wish I had plenty of money, so I could help other people." Say, instead, "What I have, I will share." The feeling of being able to share something will increase your consciousness of abundance, and open the way for abundance to manifest for you.

One thing, and the very best thing, that you can share with others is the message of Truth. Take time today to order *Unity* for three of your friends, and let them have its immediate benefits while you use the Prosperity Bank drill to enrich your own consciousness. Silent Unity will coöperate with you in prayer.

USE THE BLANK BELOW

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank in which to save $3 for three eight-month subscriptions to be sent at once to the friends whose names are listed below. I will use the Bank seven weeks, and I desire the prayers of Silent Unity to help me make a demonstration of prosperity.

Friend's name .....

Address .....

City ..... State .....

Friend's name .....

Address .....

City ..... State .....

Friend's name .....

Address .....

City ..... State .....

My name .....

Address .....

City ..... State .....

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PROGRESS

A MAGAZINE TO HELP YOU SUCCEED

Makes its appearance in DECEMBER

Beginning with the December number, *Youth* takes the name of *PROGRESS*. With the change of name other changes will be made that will increase the magazine's value. The most popular features will be continued; new features will be introduced.

Look over the items in the following list, and see what you may expect from *PROGRESS*. The subscription price will be $1.50 a year, or $1 for eight months. Single copies, 15 cents. Advance orders will be appreciated, as this will save us much of the last-minute rush, and will also insure prompt delivery of your *PROGRESS*.

Some of the Features of PROGRESS

True Stories of Answered Prayer

Feature Articles on World Progress . . . Personal Progress

Interviews with famous Truth Students

Treasure-Map Stories and Articles

Truth in Inspirational Fiction

Youthful, Progressive Ideas

Pictures, Jokes, Poems, Color

Easy-to-read Book Paper, no Glare

Song at Dusk

By ALVA ROMANES

What if the sun tells the close of day!
It is morning eternal within my soul!
For I walk where the Truth alone holds sway,
In the nightless world of the perfect whole.
What if the stars bid my singing to cease!
I have songs in my heart they cannot hear,
As deep in the silence I voice my peace,
And sing where the nameless alone gives ear.

Oh, never comes dusk, and never the night,
To the sheltering sky that roofs my day;
For the changeless Truth and its changeless light
Guide my feet as I walk upon my way.
Give voice, O my soul! To your God give voice!
What if it be night in the world of time!
There is endless morn, where your songs rejoice,
In the wondrous choir of the life sublime.